

# The MODERN LANGUAGE FORUM

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# MODERN LANGUAGE FORUM

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## ON THE EIGHT-HUNDREDTH ANNIVERSARY OF MAIMONIDES

### I

EIGHT hundred years ago, on March 30, 1135, Moses ben Maimon—Maimonides—was born in Córdoba of a family the genealogy of which, scholars claim, has been traced back to Jehuda Hanasi, the editor of the Mishnah, in the third century A.D., and through him to the royal house of David. Curiously enough, while posterity has remembered even the day—Saturday, the eve of the Passover—and hour—1 P.M.—of Maimonides' birth, we know practically nothing of his early years, and only a reasonable conjecture leads us to believe that much of his early education must have been the personal care of his father, the learned Talmudist, mathematician and astronomer, Maimon ben Joseph, Dayan (judge) of the Cordovan Jewish community.

The Moorish invasion of the Almohades that befell Spain toward the middle of the XIIth century was not long in reaching Córdoba, and once more this *Bride of Andalusia* was, as were also its several maids of honor—Seville, Granada, etc.—the spoil of victory, violence, and death. Having initiated the persecution of the Jews in Africa, this newly converted sect of fanatics decided now to continue it in Spain, putting them in the position of having to choose between conversion to Islamism, exile, or death. It was this situation that in 1148 decided the elder Maimon to remove from Córdoba with his two sons, Moses and David, and a daughter.<sup>1</sup> Tradition will have it that the family went to Almeria, but all we really know is that they remained in Spain until 1159 or 1160 when they crossed to Fez, North Africa. This is a rather difficult move to explain in view of the fact that Fez was the focal

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<sup>1</sup>As to Maimonides' mother nothing but a legend is recorded. According to it, "Maimon, the father of our Moses, received in a dream the command to marry the daughter of a butcher who lived not far from Cordova. He obeyed the dream and took this lowly woman as his wife. The birth of Moses resulted in the death of his mother, and Maimon entered upon a second marriage,—this time with a woman who was his social equal and who bore him several other children." Dr. J. Münz, *Maimonides, The Story of his Life and Genius*, translated by Henry T. Schnittkind, Boston, 1935, p. 4.

point of the Almohade persecution. Did the Maimonides family submit to the outward practice of Islamism, thus becoming one more among the pseudo-converted Jewish families of which there were so many living in Fez at the time?

As we shall see, Maimonides was later on accused of having practiced Islamism, and although the fact of his conversion has been sometimes denied,<sup>2</sup> such, indeed, seems to have been the case.<sup>3</sup> One needs only to add that not because of this outward practice of Islamism did the Maimonides family remain less true to Judaism. Indeed, it was while in Fez that Maimonides' father, distressed over the fact that more and more the Jewish communities there were drawing away from their ancestors' faith and into the folds of Mohammedanism, wrote his famous *Letter of Consolation*, exhorting them to remain faithful to Judaism. This was in 1160. A little later, a certain rabbi having expressed himself to the effect that once a Jew had accepted Islamism, he was no longer a Jew, but an apostate and an idolater (the religious duty of a Jew being rather to suffer martyrdom than to accept Islamism), it was Maimonides himself who, in his *Letter Concerning Apostasy* (between 1160-1164), came forward in defense of the right of such a Jew to consider himself still a true son of Israel. Certainly, to choose martyrdom in such a case would be very noble; yet—Maimonides thought—the forsaking of such and such a precept did not, under the circumstances, make a person who was a Jew cease to be one. The more so since all the acceptance of Islamism demanded was the verbal repetition of a vain, empty formula.

In writing this letter Maimonides was exposing himself even to the point of risking his life at the hands of the fanatic Almohades,

<sup>2</sup>See D. S. Margoliouth, "The Legend of the Apostasy of Maimonides," in *The Jewish Quarterly Review*, XIII, 1901, pp. 539-541. The author's main argument is derived from the fact, he says, "that Islam has no mercy for renegades . . . Hence, if Maimonides had really become a Moslem, he would have had to remain one, or else chance his identity," p. 539. Another explanation would be that all the Maimonides family really did in Fez was to conceal their Jewishness without, on the other hand, becoming Mohammedans. Thus Münz, *Op. cit.*, pp. 13-14, 227 n. 9. This explanation is also accepted by Solomon Zeitlin, who emphatically affirms that "The elder Maimun never officially accepted Islam; he and his family simply disguised themselves as Arabs and thus deceived the authorities and avoided persecution." *Maimonides, A Biography*, New York, 1935, p. 6.

<sup>3</sup>As a matter of fact it is possible that, as has been pointed out, it was already while in Spain that the Maimonides family became converted to Islamism. See Adolphe Franck, *Etudes Orientales*, Paris, 1861, pp. 319 ff.



a fate which he seems to have escaped thanks only to the protection of his friend, the Moslem scholar, Ibn Moisha.

Conditions, however, being such, the whole family decided now to quit Fez and go to Palestine, where they arrived, May 16, 1165. Unfortunately, Palestine, torn as it was by the war going on between the Cross and the Crescent, was then in a miserable condition, materially as well as intellectually, a fact which finally made the family decide to seek asylum in Egypt. Arriving there at the end of 1165, they first lived for a time in Alexandria, and then settled permanently in Fostat.

Quite a number of large Jewish communities were then living in Egypt. In Alexandria there were some 3000 families, and about 1000 in Fostat. Moreover, Jews enjoyed a large amount of freedom, their communities being almost self-governed bodies, and their material prosperity was also great. The situation was improved still more with the disappearance of the last of the Fatimids and the coming into power, in 1171, of the noble and chivalrous Saladin. Even though the intellectual life of these Jewish communities was poor, here was, at least, a quiet place for the wanderers to rest.

But the exiles' misfortunes had not yet come to an end. The following year, 1166, the elder Maimon passed away, and a short time after, Maimonides' brother David was drowned. The two brothers had engaged in the trade of precious stones, although it was David who really carried on the business; and on one of his trading voyages David was lost in the Indian Ocean. With him went the whole fortune of the family. This was a most serious blow to Maimonides, who now had to take care of the whole family, including his brother's widow and little daughter. Yet, worse than anything else was the loss of a brother to whom Maimonides felt deeply attached and whom he could never forget. "It is the heaviest evil that has befallen me," he still wrote years after. "For a full year I lay on my couch, stricken with fever and despair. Many years have now gone over me, yet still I mourn, for there is no consolation possible. He grew up on my knees, he was my brother, my pupil; he went abroad to trade that I might remain at home and continue my studies. . . My one joy was to see him. He has gone to his eternal home, and has left me confounded in a strange land.<sup>4</sup>

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<sup>4</sup>Quoted by David Yellin and Israel Abrahams, *Maimonides*, Philadelphia, 1903, pp. 66-67.

To provide for his own daily bread and that of his family, Maimonides began now the practice of medicine. His reputation as a physician was as slow to come as it was finally solidly established. Not only did he succeed, after many years of painful labor, in building up a large clientele, but in or about 1185 he was honored with the appointment of court physician with a yearly salary. Indeed, his reputation came to be such, that Richard-Coeur-de-Lion, so it is said, wished to attach him to his service, an honor which Maimonides declined.

However, although busily engaged in the practice of medicine, his main interest was in connection with the life of the Jewish communities in Egypt and elsewhere, his opinion being constantly requested from far-distant lands, and to this he devoted most of his activity, striving ever to improve the material condition of those communities as well as to raise their spiritual and moral standards. It must have been in recognition of all these services that, in or about 1175, he was appointed official Rabbi of Cairo and President of the Rabbinical College.

According to Graetz,<sup>5</sup> it was now, toward 1187, that Ibn Moisha, the Arabian scholar who had saved Maimonides' life in Fez, came to Cairo. Surprised at seeing at the head of the Jewish communities there a man whom he had known before as a Moslem, he publicly accused him of apostasy, a crime for which the penalty was death. That the accusation had no further consequences was due to the fact that Saladin's vizir, Alfadhil, before whom the case was brought for trial, was a great friend and protector of Maimonides, in whose favor he now ruled that a religious faith imposed through violence had no binding effect and could, therefore, be renounced.<sup>6</sup> Alfadhil's friendship and admiration for Maimonides were so great that he now obtained for him his appointment as official head of all the Jewish communities in Egypt.

A short time before this, Maimonides had married the sister of the Sultana's private secretary. This is believed to have been his second marriage, the first one having probably taken place in

<sup>5</sup>H. Graetz, *Les Juifs d'Espagne—945-1205*, traduit par Georges Stenne, Paris, 1872, pp. 381-382.

<sup>6</sup>One might naturally think, in view of the friendship existing between them while in Fez, and the publication there of the *Letter Concerning Apostasy*, that Ibn Moisha knew before of Maimonides' Judaism. If the accusation reported here is true, it must be assumed, therefore, that a change of feelings toward the Jewish Rabbi had taken place in Ibn Moisha's heart, to which Maimonides' success as court physician may have contributed. See Münz, *Op. cit.*, p. 190.

his youth, and his wife having passed away without leaving him any children. By his second wife he had a child, Abraham, born in or about 1186.

Although not yet an old man—just a little over 50—we know that he was by now in poor health. His activity, however, both as a physician and as the leader of the Jewish communities went on unabated. Indeed, the last twenty years he had still to live were among the busiest of his life. The end came on December 13, 1204, when he was 69 years old. His death was a cause for lamentation both among Jews and Moslems. At Fostat, a public mourning of three days was observed, while at Jerusalem a general fast was proclaimed. Maimonides' body was buried at Tiberias, Palestine. He was survived by his son, Abraham.

## II

It was not only a life of action that Maimonides lived; it was, even more, a life of study, meditation, and intellectual production. Like the great scholars of his time, particularly the Arabian and Jewish scholars, Maimonides was an encyclopedic man. Biblical and Rabbinical literature, together with theology and philosophy, may have been his principal interest, as they were the subject of most of his writing, but he was also well versed in the several scientific disciplines, as these disciplines were then known and understood. Mathematics, astronomy, physics (science of the universe), and medicine were an integral part of his mental equipment. In the Arabic Cordovan atmosphere in which Maimonides was born and grew up, no liberal education was complete without this scientific element, and it was either from or through the Arabs in particular that he received most of his intellectual knowledge. Jewish culture itself in the Spain of the XIth and XIIth centuries, the Golden Age of Spanish Jewish culture of which Maimonides marks both the culmination and the beginning of its decline, was, to a very considerable extent, an outgrowth of the brilliant Arabic culture that had preceded it during the three centuries of the flourishing Cordovan Caliphate. Strictly Jewish in this Jewish culture was, of course, its religious element, the Biblical and Rabbinical tradition; but even the medium through which this religious element came to express itself owed not a little to either the stimulus or the direct influence of Arabic culture. Indeed, it is only fair to note that much of the Jewish intellectual production of the time, in Spain as well as everywhere else within the bounds of the Moslem empire, was written in Arabic, Maimonides himself writing in it, besides several minor productions, two

of his three major works. Hebrew, the grammatical and literary study of which had been for years an essential part of the Jewish cultural renaissance, and which in Spain men like Menahem ben Saruk (910-970), Jonah ibn Janach (990-1050), and Samuel ibn Nagrela (993-1055) had already advanced to considerable perfection, was reserved for works of a more limited appeal and for sacred poetry, but works meant to be read by a large public, as well as secular poetry, were as a rule written in Arabic. This is no reflection on the Jewish culture of the period. In the first place, whatever borrowings Jewish culture might have made at this time from Islam, had already been paid for in advance by the large borrowings that Islam had previously made from the original stock of Jewish culture.<sup>7</sup> Then, Arabic culture itself was, to a very large extent, a derived, cumulative product gathered here and there, then gradually developed and transformed into something rather original. That it should have had so great an influence on Jewish thought was only natural in view of the fact that it had been the first to flower—had indeed come to be the most advanced of its time in Europe—, while Jewish culture, on the other hand, sharing the fate of the people with whom it had grown, had been disarticulated and broken into as many pieces as there were Jewish centers scattered over the world. Some of these centers had managed rather well to continue the Jewish cultural tradition, especially in the East, where some of the Palestinian Academies, first, and the two Babylonian Academies of Sura and Pumbedita down to about the end of the Xth century, succeeded in keeping aflame the spirit of Judaism. In the West, on the contrary, except for occasional communication, the Jewish centers were left isolated, each one having to work out its own cultural renaissance. No wonder, therefore, that in a country like Spain, where Arabic civilization had reached so high a degree of development, Jewish culture should have been influenced by it.

Coming now to Maimonides' written work, it naturally falls into two main divisions, a scientific and a theological-philosophical one. As to the first, its interest today is, of course, that of a curiosity, and we hardly need more than to refer to it in passing. Besides a small treatise on the Jewish calendar published at the early age of twenty-three, in 1158, it includes a variety of items on all kinds of medical questions, among them a book of *Medical Aphorisms*. Although not of a scientific character, still, because

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<sup>7</sup>See Alfred Guillaume, "The Influence of Judaism on Islam," in *The Legacy of Israel*, Oxford, 1928, pp. 129 ff.

of its scientific bearing, mention should be made here also of the author's famous letter addressed to the Jewish community of Marseilles in 1194. It is important because in it Maimonides had the occasion to express his views on astrology, and it is interesting to note how, in direct contrast to the prevailing tendencies of the time, he flatly condemned such unscientific speculations.

Of far greater interest today is the second division of his writings. Omitting a little book on *Logical Terminology*, which serves somewhat as an introduction to the whole group, it is represented, as we have it today, by three major works: the *Siraj (Light)*, 1168, in Arabic, the *Mishnah Torah (The Second Torah)*, 1180, in Hebrew, and the *Dalalat al-Hairin (Guide to the Perplexed)*, 1190, in Arabic but with Hebrew characters. Although the three are independent works, the first and the second are closely related to each other, and the two fall more strictly within the circle of Jewish literature, the first one being in the nature of a commentary to the Jewish oral law (the *Mishnah*)—hence also the title, *Commentary on the Mishnah*—, and the second being a code and kind of digest of practically all Jewish law. To be sure, there is in these two works much more than this juridical element, and the author, both as commentator and as codifier, found plenty of opportunity to incorporate into the subject matter much of his personal, theological, philosophical, and ethical thinking, as well as much of his scientific knowledge. Thus, for example, one of the most interesting parts of the *Commentary on the Mishnah*, that in which he deals with the *Sayings of the Fathers*, is preceded by an introduction which is in itself a complete treatise on ethics based on psychology, and as such is quoted among Jewish ethical writings as a separate work under the title *The Eight Chapters*.<sup>8</sup> Included in the same *Commentary* are also Maimonides' much discussed *Articles of Creed*, or articles of the Jewish faith.<sup>9</sup>

<sup>8</sup>*The Eight Chapters of Maimonides on Ethics (Shemonah Perakim): A Psychological and Ethical Treatise*, edited, annotated, and translated with an Introduction by Joseph I. Gorfinkle, New York, 1912.

<sup>9</sup>As formulated by Maimonides, they are thirteen articles or principles, the violation of any of which constitutes heresy. They are as follows: 1-2-3-4-5, Belief in the existence of God, His unity, His incorporeality, His eternity, and that all worship is due to Him alone; 6-7, Belief in the veracity of the Prophets, and that Moses was the greatest of all Prophets; 8-9, Belief that the Torah is of divine origin, and that it is immutable; 10-11, Belief that God knows all our thoughts and deeds, and that He punishes the wicked and rewards the just; 12, Belief that one day the Messiah will come; 13, Belief in the resurrection of the dead.



But rich in variety of contents as those two works are, still it is not so much the creative side of Maimonides' personality as a philosopher that we see in them as the orderly compiler and logical systematizer. Graetz has found the proper name for this so highly developed side of the author's personality when he calls him the "Jewish Aristotle," and such, in fact, he was. "A logical and systematic spirit, capable above all of classifying and grouping a variety of things into a rational whole, order and clarity were his outstanding qualities."<sup>10</sup> From this point of view it would be difficult to exaggerate the importance of the two works we are referring to, and particularly of the *Mishnah Torah*, in the history of Jewish culture.

Few things, perhaps, suggest as forcefully the idea of what a chaos must be like as the Jewish Talmud does, with its two rather different versions, the Palestinian and the Babylonian, with its heterogeneous legal text—the *Mishnah*—, on the one hand, and its enormous and confused mass of explanations, interpretations, and commentaries—the *Gemarah*—, on the other. Not only the common people: scholars, judges and rabbis themselves found it extremely difficult to handle this chaotic mass of juridical and academic doctrine. Hence Maimonides' decision to systematize the whole matter in such orderly and simple form that a quick answer might be found without having to make one's way in each case through the labyrinthine confusion of the Talmud, which, therefore, Maimonides thought, might, to a certain extent at least, be done away with after the publication of his code, the *Mishnah Torah*. The page is worth quoting. After noticing the confusion just referred to, Maimonides goes on to say:

Therefore have I, Moses son of Maimon, of Spain, girded up my loins, and, supporting myself upon the Rock, blessed be He! made a comprehensive study of all those books and minded myself to construct out of all these compilations a clear summary on the subject of that which is forbidden or permitted, defiled or clean along with the other laws of the Torah, the whole scope in pure language and concise style, so that the Oral Torah be entirely methodical in the mouth of everybody, without query and without repartee, without the contentions thus of one and such of another, but clear text, cohesive, correct, in harmony with the law which is defined out of all these existing compilations and commentaries from the days of our Holy Master till now . . . The main object of the matter being, that no man shall have a need of any other compilation in the world for any law of the laws of Israel, but this compilation shall be a cyclopedia of the whole Oral Torah together with a code of the statutes, customs and edicts which were enacted since the days of Moses our Master until the close of the Talmud, even as they were interpreted for us

<sup>10</sup>H. Graetz, *Op. cit.*, p. 325.

by the Gaonim in all their compilations which were compiled by them since the Talmudic era.<sup>11</sup>

It took Maimonides ten full years to finish this work, but the result was worth the effort. Another ten years after its publication it had already become a classic piece of Jewish literature, and such it has remained to this very day. "From Maimonides' generation to our own, the Jewish scholars have looked upon the Bible, the Talmud, and the *Mishneh-Torah* as the great Trilogy of Hebrew Literature."<sup>12</sup> "Le code de Maïmonide eut un retentissement profond dans tout le judaïsme. . . De tous côtés des témoignages d'admiration et de vénération arrivaient à celui qu'on considérait comme un restaurateur de la Loi. Les rabbins les plus savants proclamaient sa supériorité et se faisaient un honneur de le consulter: Maïmonide devenait la plus haute autorité du judaïsme."<sup>13</sup>

Fundamental in the two works just referred to is their Jewish character, and it is particularly in the field of Jewish literature that the two acquire their full significance. To be sure, had Maimonides written nothing else, it would still be possible to derive out of those two works a theological-philosophical doctrine of a more universal nature. This doctrine, however, the author gave us fully developed in the third of his major works, the *Guide to the Perplexed*, which is also, therefore, his most outstanding production, and the one through which Maimonides' name has become familiar in the Christian world.

### III

In the two previous works Maimonides' problem was primarily a religious one, both works falling directly within the tradition of his inherited Jewish faith. Now religion was, of course, one of the main sources of inspiration in the spiritual and cultural life of the Middle Ages. It was not, however, the only one. Through rather devious channels, another inspiration, deriving from the spirit of free speculation of Hellenistic philosophy, had penetrated deeply into the European mind of the day. The Arabs in particular, with their many translations from the Greek, some done directly from the original, others indirectly through a Syrian intermediary, contributed more than anybody else to this diffusion

<sup>11</sup>*Book of Mishnah Torah Yod Ha-Hazakah*, translated by Rabbi Simon Glazer, Vol. I, New York, 5687 (1927), pp. 17-18.

<sup>12</sup>J. Münz, *Op. cit.*, p. 116.

<sup>13</sup>Louis-Germain Lévy, *Maïmonide*, Paris, nouvelle édition, 1932, p. 21.



of Hellenistic thought throughout the continent.<sup>14</sup> Indeed, it is quite proper to speak of an Eastern Renaissance in the X-XIIIth centuries based to a large extent, as later on, in the case of the Western Renaissance, on a revival of classic, Hellenistic culture. Not, to be sure, of all Hellenistic culture, but of some of its philosophic and scientific aspects, and centered for the most part, even from the philosophic point of view, around the personality of one single man: Aristotle (as he was then known and understood) with here and there a little Platonism (the *Timaeus* was widely read) and a much larger amount of neo-Platonism—all in all, a rather highly explosive combination.

Religion and philosophy, then. It makes no difference which particular religion—Judaism, Islamism or Christianity—one chooses to consider in this case. The three were equally based on revelation; the three were written down in the material, binding letter of a text. The question could hardly be avoided: In what particular relation do religion and philosophy stand? Do they or do they not both teach one and the same truth? In short, do religion and philosophy agree with each other, or, on the contrary, do they contradict each other? In the Moslem world, in particular, it was a most pressing question. A relatively young religion, Islam still retained much of the fanatical spirit which had made of it a political driving force, a fighting weapon. The religious and the political elements were here inseparable, religion being practically the only bond that held together the political body of the vast Mohammedan empire. Religious Islamism, on the other hand, from a metaphysical as well as from an ethical point of view, was the very opposite of Hellenistic philosophy. Under such conditions, before a Mohammedan could devote himself to philosophy, he must first prove that there was no contradiction between religion and philosophy: that his *Koran* and his Aristotle were in perfect accord. On this proof a Moslem philosopher's very right to exist depended.

Naturally, it was unavoidable that in dealing with this delicate subject of the relation between religion, on the one hand, and philosophy, or reason in general, on the other, there should be almost as many differences of opinion as there were differences of temperament among philosophers themselves. Indeed, one could point in this respect to a whole graded scale of tendencies

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<sup>14</sup>It is perhaps worthy of note that in many cases it was only the language of the translation that was Arabic, the translators themselves frequently being Jews, Syrians, Persians, etc., writing in Arabic.

in the history of Mohammedan thought, from extreme religious orthodoxy, sticking literally to the *Koran*, to extreme rationalism, here and there verging on atheism. Of particular interest are some of the more or less intermediate stages between those two equally remote extremes, of which the Spanish Arabian culture of the X-XIIth centuries offers the most striking examples.<sup>15</sup> We refer to men like Ibn Hazm, of Córdoba (994-1063), who, while favoring the literal sense of the *Koran*, leaves room for its interpretation by the individual human mind.<sup>16</sup> Ibnu-l-'Arabî, of Murcia (1165-1240), the well-known inspirer of some of Dante's visions, who leans more toward an exalted form of mysticism;<sup>17</sup> and finally, he who stands at the very top of Arabian philosophic thought, Ibn Rushd—Averroes—, of Córdoba (1126-1198), inclining more toward an advanced type of rationalism and the final subordination of religion to philosophy.<sup>18</sup>

Free, to a certain extent at least, from the political implications of the problem, the matter of the relation between religion and philosophy was in the Jewish world a more academic question, and yet not on that account any less pressing. As a matter of fact, the question itself was very old, dating back to the days in which Judaism had first come in contact with Hellenism. Philo, the Alexandrian Jewish philosopher of the first century A.D. had already had to deal with the subject, approaching it, curiously enough, in terms which anticipated by more than a thousand years the method to be followed by several of the most distinguished Jewish scholars, Maimonides included—namely, that of having

<sup>15</sup>For a general survey see Alfred Guillaume, "Philosophy and Theology," in *The Legacy of Islam*, Oxford, 1931, especially pp. 261 ff.

<sup>16</sup>For a detailed discussion of Ibn Hazm's ideas see Miguel Asín Palacios, *Abenâzam de Córdoba y su Historia crítica de las ideas religiosas*, Madrid, 5 vols., 1927-1929, in particular Vol. I, pp. 159 ff.

<sup>17</sup>Ibnu-l-'Arabî's curious and interesting philosophic system has been masterfully studied by Miguel Asín Palacios in his *El Islam cristianizado: Estudio del 'Sufismo' a través de las obras de Abenarabi de Murcia*, Madrid, 1931.

<sup>18</sup>A critical discussion of Averroes' doctrine on the question of the relation between religion and philosophy is to be found in Léon Gauthier's *La théorie d'Ibn Rochd (Averroès) sur les rapports de la religion et de la philosophie*, Paris, 1909. The conclusion arrived at by Gauthier as to the real attitude of Averroes is that, as he says, "Loin de subordonner en quoi que ce soit la philosophie à la religion, ce traité (the *Faslu-l-maqâli*, the book in which Averroes discusses the question of the relation between religion and philosophy), en somme, subordonne catégoriquement la religion à la philosophie . . . La doctrine philosophique qui s'en dégage est un rationalisme sans réserve," pp. 111, 109.

recourse to the allegorical interpretation of the Bible, a procedure which made possible its reconciliation with philosophy, and which in turn had to lead to the rationalization of the sacred book.<sup>19</sup> But while Philo was by now well-nigh forgotten, new motives stimulating the discussion of the same old question were again at work. Above all, the very fact, just referred to, of the revival in the Moslem world of Hellenistic thought. As in the old Alexandrian days, Eastern mysticism and Greek rationalism were once more confronting and challenging each other. In the Moslem world this had already led, as indicated, to religious interpretations of the *Koran*, on the one hand, and to philosophic attitudes, on the other, that had finally broken the unity both of religion and of philosophy. This was also the danger that now threatened Judaism. But it was more than a mere threat, the fact being that the religious unity of Judaism had already been badly shaken by the appearance, in the second half of the eighth century, of the Karaite movement and sect, which questioned the authority of the Talmud, and embarked on new interpretations of the Bible and new philosophic speculations. Now, the Karaites, being as they were the heretics of Judaism, were, of course, wrong. Unfortunately, however, there was only one way of proving that they were wrong, and that was by opposing interpretation to interpretation, speculation to speculation. This was, in fact, what the orthodox group, the Rabbinites, did. With what result, it is hardly necessary to say. Where before there had been one main gap, that between Karaites and Rabbinites, there were now an endless number of little gaps, among unlettered believers as well as among philosophers. For while it is true that the latter accepted in general the authority of the Bible, still the big question was to decide how the Bible itself was to be understood.

It was, then, out of this situation that the need of elaborating a philosophy of Judaism arose, just as had happened in the Moslem world with reference to religious Islamism, and as was beginning to happen in the Christian world of medieval scholasticism with reference to Christianity. The purpose of such a philosophy was also essentially the same in the three worlds, the idea being in each case to interpret and explain the basic principles, concepts, and mysteries of the respective religious creed so as to prove either the incompatibility or, what as a matter of fact came to be the

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<sup>19</sup>See James Drummond, *Philo Judaeus; or the Jewish-Alexandrian Philosophy in its Development and Completion*, London, 2 vols., 1888, especially Vol. I, pp. 13 ff.

most general case, the compatibility between religion and philosophy, faith and reason. It was a tremendous effort toward the philosophizing and the rationalization of religion, and as such, one is led to think in view of the final results, a first step in the process of disintegration of the religious consciousness of mankind. But these men, Moslems as well as Jews and Christians, were still firm believers, and while it may be doubtful whether in the end any one of them really succeeded in harmonizing religion and philosophy, all of them together succeeded in erecting that impressive and, in many ways, magnificent monument of the Middle Ages: Theology—the three-aisled cathedral of medieval Moslem, Jewish, and Christian thought and knowledge.

As to the builders of this cathedral, they were legion; three names, however, one for each aisle, stand out prominently as those of the three supreme architects: Averroes, among the Moslems; Maimonides, among the Jews, and Thomas Aquinas, among the Christians. The relation between the first and the second has been frequently emphasized on the basis of the similarities existing between their doctrines, even to the point of sometimes naming the Moslem as the master and the Jew as his pupil, a claim to which the fact of Averroes having also been born in Córdoba, his birth preceding that of Maimonides by eleven years, has lent some color of truth. For all we know, however, the claim lacks foundation. That such similarities should exist is only natural, and is to be explained by the circumstance that, as Renan says, "Maimonide et Ibn-Roschd puisèrent à la même source, et, en acceptant chacun de leur côté la tradition du péripatétisme arabe, ils arrivèrent à une philosophie presque identique."<sup>20</sup> However, real as the similarities between the doctrines of the two masters are, there exists also a very noticeable difference between them, giving each its particular coloring. As this difference reveals itself in the particular problem of the relation between religion and philosophy, it appears to be due to an essential difference of temperament between the Moslem and the Jewish philosophers, the one—Averroes—leaning decidedly, as pointed out, toward rationalism, the other—Maimonides—holding better the balance between the emotional and the rational elements, between religion and philosophy. Thus, while it might be difficult for anyone to decide which of the two was more the philosopher, there certainly can be no doubt as to which was the more religious man.

As to the Christian Doctor, suffice it to say that he was well

<sup>20</sup>Ernest Renan, *Averroès et l'averroïsme*, Paris, 2nd edition, 1861, p. 178.

acquainted with both philosophers, the Moslem and the Jew, and from both derived inspiration, frequently as a contradictor of the former and as a follower of the latter.

As stated, it was in his third major work, the *Guide to the Perplexed*, that Maimonides expounded his whole theological-philosophical doctrine. The main purpose of the book was to show the fundamental harmony existing, when properly understood, between the Jewish religious faith, as expressed in the Bible, and the dictates of reason and science, as these dictates were represented by the philosophy (mainly Aristotelian) and by the science of the times. Written for his friend and pupil, Joseph ibn Aknin, after the latter had left Egypt, the idea that his book should serve as a piece of propaganda for the conversion of the unbeliever formed no part of Maimonides' plan. He did not write for unbelievers, but rather for those who believed in the religious faith in which they had been brought up, and yet, having also devoted themselves to the study of philosophy, found the teachings of the Law difficult to accept as correct, and saw themselves, therefore, lost in "perplexity and anxiety." Hence the title of the book: *Guide to the Perplexed*.<sup>21</sup>

<sup>21</sup>Although generally so referred to, the English translation bears in the first edition the title *The Guide of the Perplexed* (London, 3 vols., 1885), and in the second *The Guide for the Perplexed* (London, 1904), translated from the original Arabic text by M. Friedländer. (The second edition, in one volume, omits the notes.) Only a few years after the author's completion of the Arabic text in 1190, it was translated into Hebrew by Samuel ibn Tibbon under the title *Moreh Nebuchim*, 1204. Another Hebrew translation by Judah Al-Charizi, in a more literary style but less accurate than Ibn Tibbon's, followed soon after. As early as the first quarter of the XIIIth century the book had already entered into the Christian world through an anonymous Latin translation based on Charizi's Hebrew version, under the title *Dux Neutorum*, probably the work of some Jewish and Christian scholars connected with the Imperial Court of Frederick II, and done, it seems, at the request, and under the auspices, of the Emperor himself. It was through this Latin translation that the most distinguished Christian scholastic thinkers of the Middle Ages became acquainted with Maimonides' book and underwent its influence: Albertus Magnus, Thomas Aquinas, Bonaventura, Roger Bacon, Duns Scotus, all profited by the doctrine of the *Guide to the Perplexed*, sometimes copying it literally (See Louis Israel Newman, *Jewish Influence on Christian Reform Movements*, New York, 1925, p. 105 and *passim*). Another Latin translation, this time based on Ibn Tibbon's Hebrew version, by Johannes Buxtorfius, appeared in Basel, 1629. The first translation in a modern language was that in Spanish, by Pedro de Toledo, *Mostrador o enseñador de los turbados*, 1419 (Modern translation: *Guía de descarriados*, by José Suárez Lorenzo, Primera Parte, Madrid, n. d.). The Italian translation by the Jewish scholar, Amadio da Recanati, was made in 1580 (Modern translation:



## IV

Although there is a great deal of overlapping in the three parts into which the book is divided, for the sake of systematization most of the subject matter may be brought under one of these three categories: Metaphysics, Physics, and Ethics—God, the universe, man.

Contrary to what might be expected, it is not with the question of the existence of God that the author introduces his metaphysical discussion, but with that of His nature, and only after this question has been dealt with does that of His existence come up for consideration. There was perhaps a reason for so proceeding, namely, the manner in which God is spoken of in the Bible—as a too material, too human being—, making it particularly difficult to reconcile this part of the sacred book with the dictates of philosophy and reason. Essentially, it is the picture of a God conceived in man's image, endowed with all the senses, affections, and attributes of the human being. Now, such an anthropomorphic conception of God being both philosophically and rationally inadmissible, it becomes Maimonides' first task to show how the language of the Bible in which God is so characterized must be understood. To do this he begins by noting those expressions most to the point, trying to explain how such expressions must be understood, either in a literal or simply in a figurative or allegorical sense. On approaching the Bible thus, Maimonides was treading well-known paths, several of his predecessors having already admitted the need of such figurative and allegorical interpretation. In doing this, however, he was also exposing himself to the criticisms frequently formulated against such free interpreters of the Bible, namely, their readiness always to find a suitable interpretation to make that text agree with the dictates of philosophy and reason, a procedure which, in the end, can only lead to the final and total subordination of religion to philosophy.

The anthropomorphic conception of God having been disposed of, the way was now clear for Maimonides to assert his own con-

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*Guida degli smarriti* by D. Jacob Maroni, Livorno, 1871, Florence, 1876). The English and German translations, also a Hungarian one, are of the XIXth century. The same century saw the appearance of the *editio princeps* of the original Arabic text, prepared and translated into French by Solomon Munk: *Le Guide des égarés*, Paris, 1856-1866. As to commentaries and controversial books of one kind and another both for and against the *Guide*, they are endless in number, the first dating back to the XIIIth century.

ception of God as the absolute essence, one and incorporeal. This first principle being established, there naturally follows now the author's attitude toward the then burning question of whether God has or has not any essential attributes. According to Maimonides, He has not and cannot have any. Not even the attribute of existence can be applied to God, for existence, in so far as it is due to some cause, is an accident, that is, "an element superadded to its essence." In the case of God, however, whose existence is not due to any cause, His existence is perfectly identical with His essence. The conclusion follows logically: The reality of God thus being deprived of all attributes, all we can know of Him is *that* He is, not *what* He is—His existence, but by no means His essence. No positive attribute can describe, determine, or define Him.

To be sure, one might pause to consider here how much is still left of the reality of a God thus deprived of all attributes, and proceed then to speculate whether in so reasoning Maimonides is not dissolving the reality of God into a nominal idea—even less, into an empty word. As Hegel would have expressed it in a similar instance, "Das Alles ist das Nichts." An absolute essence of which no single attribute can be predicated and which, therefore, cannot in any form be described, determined, or defined, does not seem to be much more than an empty abstraction.

The conclusion might be logical, but it certainly would be contrary to all of the author's feelings on the subject. For here is the peculiarity: it is not only through cold logical reasoning that Maimonides arrives at such an apparently negative conception of God; it is, even more, through a burning passion for God. A God-intoxicated soul, nothing but the most absolute and purest divine essence will satisfy him. His is not and cannot be a God to be described and defined, and, therefore, limited—a God located here or there. He is, on the contrary, an all-pervading essence (not pantheistically understood, of course), conceived in the most absolute manner possible. And this is no mere poetry: Maimonides' God has not only poetical and logical reality, He has also ontological reality; He is, first of all, a Being, a real Being. His philosophic God—the Primal Cause—was also his religious God—Jehovah. We are not at all surprised, therefore, to see how, after having rejected all attributes of God, the attributes reappear, nevertheless, in the author's doctrine. In the first place, if not by any essential attributes, God is to be described by His actions,



provided only that the different actions are not understood as emanating from different capacities or elements existing in Him, which would destroy the reality of His unity, but only as manifestations of the same one and simple divine essence. In the second place, while it is true that no positive attributes can be predicated of God, it is different with the negative attributes, and through these negative attributes the description of God is, in a certain manner, possible. To be sure, these negative attributes do not tell us anything of God's real nature; His true essence remains unknowable; they do tell us, however, what God is not, and by so doing, adding negation to negation, while the circle becomes ever smaller and smaller, man's knowledge of God becomes proportionately greater and greater. It is as if one should begin by saying that man is not a mineral and not a plant, and not this kind and not that of animal; while this would not tell us exactly what man's true nature is, still a certain knowledge of him would be indirectly gained by circumscription of the field.

As stated, it is only after discussing the nature of God that Maimonides takes up, in the second part of his book, the question of His existence. On approaching now this subject, he begins by reducing to twenty-five propositions all the arguments by which philosophers have tried to prove the existence of God, His unity, and His incorporeality. The truth of these twenty-five propositions had already been demonstrated by Aristotle and the Peripatetics. Fundamental among these arguments is that of the necessity of a Prime Mover—the *Primum Mobile*—which sets and keeps matter in motion. This is also the basic argument accepted by Maimonides, already advanced by him in Book One of his *Mishnah Torah*. As we read there:

The foundation of foundations and firmest pillar of all wisdom is, To know that there is a First Being . . . This Being is the God of the universe, Lord of the whole earth, who guides the sphere with an infinite force, a force of perpetual motion; for the sphere revolves continuously, which would be impossible without some one causing it to revolve; and it is He, blessed is He! Who causes it to revolve without hand and without body.<sup>22</sup>

Now, however, that the existence of God has been proved, another question presents itself. To the above-mentioned twenty-five propositions another is to be added, namely, "Time and motion are eternal, constant, and in actual existence." This brings the author face to face with the problem of the origin of the universe. And here Maimonides found himself in the dilemma of having to decide between the Aristotelian theory of the eternity

<sup>22</sup>*Op. cit.*, pp. 120-121.

of the universe, on the one hand, and the Biblical doctrine of creation, on the other. A hard decision to make for one who so far had been trying to harmonize Aristotle and the Bible! To Maimonides' credit be it said that he faced the dilemma with unusual freedom of spirit, not hesitating to disagree for once with the Stagirite, for it is the Biblical doctrine of the *Creatio ex nihilo* that he finally accepts. We must not think, however, that in so doing, he was merely behaving as a slave to his religious faith. As a matter of fact, he even goes so far as to begin by accepting Aristotle's viewpoint, for argument's sake, just to show that, after all, the existence of God can be proved equally well whether we accept that the universe is eternal or that it has been created at a certain moment. Not only that; with a boldness that may surprise the average Jewish and Christian believer, he goes so far as to declare that, were it necessary, it would be possible so to interpret the corresponding passages of the Bible as to make them agree with the theory of the eternity of the universe.<sup>23</sup> No; the reason why he rejects Aristotle's theory is because, as he says, Aristotle has not proved it; all he did was to give arguments in its favor, but not a demonstrative proof. Now, between the arguments given by Aristotle and those in favor of the Biblical doctrine of creation, he finds the latter to be sounder, well realizing, on the other hand, that just as Aristotle could not give any demonstrative proof of the eternity of the universe, neither can he give any of its creation, both theories being in principle, therefore, admissible.

But although Maimonides' decision in this case was not directly inspired by religious considerations, yet a real religious motive was also present, serving as a check to his otherwise rather rationalistic attitude in the matter. For it might have been possible, as he claimed, to find some way of so interpreting the text of the Bible as to make it, apparently at least, conform with the theory of the eternity of the universe, and to such an extent he was ready, if necessary, to rationalize the letter of that text; the impossible thing would have been to reconcile the implications of this theory with the whole spirit of the same sacred text. This

<sup>23</sup>It was in connection with this passage of the *Guide to the Perplexed* that another distinguished Jew, Spinoza, who, by the way, profited not a little by the doctrine of this work, criticized Maimonides' readiness "to twist and explain away the words of Scripture," declaring his whole method of approaching the sacred text "harmful, useless, and absurd." (*A Theologico-Political Treatise*, Vol. I of Spinoza's Works, translated by R. H. M. Elwes, London, 1905, pp. 115, 118).

Maimonides saw plainly: "If . . . Aristotle had a proof for his theory, the whole teaching of Scripture would be rejected." Briefly, what was here at stake was the question of having to decide between a sort of blind universe ruled by the law of necessity, with no room left for miraculous and supernatural intervention of any kind, as implied by the theory of the eternity of the universe, and a universe of voluntary determination, conceived as a design and guided by an omnipotent Providence, as implied in the Biblical doctrine of creation—in short, between a purely mechanistic and a teleological conception. Faced with this ultimate dilemma, he did not hesitate to abide by Scripture, "the correctness of which no intelligent person doubts."

Here, however, another pressing question presented itself. For if the universe is not eternal in its origins but has been created at a certain moment, must it also not perish at a certain moment? Such, indeed, seems to be the implication. Maimonides, however, takes exception to this. "This axiom (that everything having had a beginning must have also an end) cannot be applied according to our views. We do not hold that the universe came into existence, like all things in Nature, as the result of the laws of Nature." It all depends in the end of God's will; He may, either destroy the universe, or let it exist permanently as He himself exists. To this latter view Maimonides feels personally inclined. But he hastens to add: "If, however, those who follow the literal sense of the Scriptural texts reject our view, and assume that the ultimate certain destruction of the Universe is part of their faith, they are at liberty to do so."

The same is to be said of the final purpose of the Creation. While it would be wrong to believe that God's work is purposeless, it is idle, on the other hand, as idle, indeed, as it would be to inquire as to the purpose of God's existence, to speculate as to what the purpose of the Creation may be, all depending on God's will. To be noted in this connection is Maimonides' insistence on rejecting the idea that the whole creation exists for man's sake. Looking at the infinite vastness of the universe, both the earth and man appear to him as mere trifles.

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There would not be any particular interest in dealing extensively with Maimonides' physical conception of the universe, which in the light of our modern science would necessarily appear as rather childish, more beautiful than true. Suffice it to say, therefore, that just as his basic metaphysical ideas were derived

from Aristotle, so his basic notions of physical-cosmological science were also of Aristotelian derivation.

More important in this connection is to notice the author's attitude of mind on the subject, an attitude which, even from our modern point of view, stamps Maimonides as a modern, scientific spirit. His knowledge—the knowledge of his time—may be wrong; his attitude, however, is fundamentally right. Typical of this attitude is the fact that, while inspired by a theological and religious motive, that is to say, the discovery and apprehension of God, yet he realized fully that it is, after all, only through the study of God's created universe that God can be discovered and apprehended, thus advancing a realistic viewpoint beyond the narrow bounds of a purely dogmatic faith. "I have already told you that nothing exists except God and this universe, and that there is no other evidence for His existence but this universe in its entirety and in its several parts. Consequently the universe must be examined as it is; the propositions must be derived from those properties of the universe which are clearly perceived, and hence you must know its visible form and its nature." And in words that would please the most modern scientific mind: "Not only is he acceptable and welcome to God who fasts and prays, but everyone who knows him. . . In this respect our knowledge of God is aided by the study of Natural Science." The possibility of a bitter disillusionment, like that experienced seven centuries later by Renan (*L'Avenir de la science*) at finding the universe empty of God, could not even be suspected by the Jewish rabbi, so sure he felt of the final accord between religion and philosophy and science. Maimonides would have been delighted with our modern scientific laboratories; with true scientific spirit, he would have felt extremely happy to work in them as a researcher. There, looking at things through the magnifying lens of the microscope, he would have been seen searching for the breath of God in the atoms of matter.

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Ethics are an essential feature of the *Guide to the Perplexed*, and moral principles regarding the conduct of man toward God, toward the community, and toward himself are to be found profusely scattered throughout the book.

The preliminary question which every moralist must face, and on the solution of which the whole ethical problem finally depends, namely, the question of man's freedom, Maimonides decides in the affirmative. The influence of man's nature, dominated by

all kinds of passions, must, of course, be taken into account. This influence, however, is not such that it cannot be conquered, and man has both the power and the duty to conquer it. The same is true of the influence of external circumstances. Between right and wrong, good and bad, man has, Maimonides thinks, a voluntary choice and free decision, and it is only his rational and moral duty to choose what is right and good. That is exactly what it means to be a rational and moral being.

Because of its ethical bearing, mention is to be made here also of the author's doctrine regarding the question of evil. Briefly, evil, Maimonides thinks, does not exist, i. e., it exists only as a negation, and all evils are nothing but negations. Everything, in so far as it exists, is good; it is only when the equilibrium among the elements, qualities, or properties that make up the existence of a thing is upset that evil appears—as a negation, therefore, of that harmonic relation in which the existence of everything consists. The thesis, therefore, according to which God is made the source of evil, is absurd, for God “only produces existence, and all existence is good.” Only in so far as He is the creator of the corporeal element out of the degeneration and decomposition of which evil results, can it be said that God is the source of evil. But even the existence of this corporeal element is in the end also good, for it is thanks to it, its degeneration and death, that the permanence of the universe and the natural order of things, one being created where another is destroyed, are possible.

Worthy of notice in all this doctrine is the extremely optimistic view of the author as to the excess of good over evil. In short, like Leibniz five hundred years later—and Leibniz felt deeply the influence of the *Guide*—, Maimonides believes that everything is all right in this, the best of all possible worlds.

Coming now to the practical matter of formulating a set of rules for the regulation of man's moral conduct, it was not necessary for Maimonides to speculate as to what the particular nature of those rules should be. A strong believer in his Jewish people and faith, such rules he found fully formulated in the Biblical text of the Mosaic Law—the Torah. This Law is of divine origin, unchangeable through space and time; its precepts are not only just but useful, the object of the Law being both the well-being of the soul and the well-being of the body. All that is left, therefore, is to study this Mosaic Law, and that is exactly what the author does in the final chapters of his book.

But it is not, after all, in any particular law or set of precepts

that the real ethical meaning of the *Guide to the Perplexed* is to be found, but, more than in anything else, in the final inspiration of the book itself and of all of Maimonides' doctrine here and elsewhere, namely, the increasing of man's perfection, indeed, the making of the perfect man. As viewed by him, this perfection of man coincides with his striving for the discovery and possession of truth, and to this final end all his efforts must be directed. All other perfections—acquisition of worldly goods, physical development, etc.—are but transitory, and it is not precisely as a "man" that the human being possesses them, but rather as a "living being." "The soul derives no profit whatever from this kind of perfection." This is also true of moral perfection, which in itself is but a social perfection, existing only in the relation of man to man and of man to the community. Not so with the perfection consisting in the development of man's intellectual faculties and his striving for truth, which is the only perfection truly belonging to man as man, and the only one that gives man's transitory life an eternal meaning. "With this perfection man has obtained his final object; it gives him true human perfection; it remains to him alone; it gives him immortality, and on its account he is called man."

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## THE FUNCTION OF POETRY ACCORDING TO SCHILLER\*

### I

**A**LTHOUGH this article limits itself to Schiller's conception of poetry, it can, of course, not obliterate the fact that Schiller primarily was a dramatist. The dramatist's way of looking at things altogether characterized him.

Schiller was no universally gifted genius, he had no well balanced, all-around personality like Goethe. Right from the beginning of his literary career, he felt a distinct contrast between his narrow, one-sided self and the all-embracing, exuberant forces of life and nature outside of him. This conflict for ever dominated his consciousness, and he was smitten between hope and despair in his unending struggle to overcome it.

Schiller never became naively content with his place in the world. To be sure, the contrast between the poet's personality and life did decrease with the years and lost in sharpness. To some degree, he did learn the abandonment of play and the care-free enjoyment of the passing moment. But still, the essential inner tension remained always with Schiller and made him see the outer world as a continuous antagonism of equally strong forces. Dramatist he was and remained.

And this dramatist was born into an age rich in conflicts. During Schiller's whole life, German civilization was characterized by an endless struggle between the old, rationalistic conception of the world and the surging new forces of irrationalism.

It would, of course, be a fatal mistake to identify completely rationalism with the age of enlightenment. Rationalism was only the oldest and most one-sided form of German enlightenment and had been broadened by Lessing already when Schiller was a boy. Moreover, in the same year when Schiller's drama *The Robbers* appeared, Immanuel Kant, in his *Critique of Pure Reason*, dealt a death blow to rationalistic enlightenment with its own weapons. Still, rationalism persisted, and through the efforts of Christian Wolff and the Wolffian school of philosophers, it had become an important element of eighteenth century German civilization.

The rationalists, by their one-sided application of abstract reasoning, had completed the dissolution of the old order of life, which had subsisted since the Middle Ages. Religion, state,

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society, in short all the transcendental realities of medieval life, had by then been reduced to a number of philosophical common-places. Art and poetry, whose transcendental connections alone had made them worthwhile to medieval man, had been changed into rational formulas to be applied by every one, excepting, of course, the obviously barren.

Yet though the old order had been destroyed, a new order had not yet emerged. The new religion still left everything to be desired. The old state continued. Social life had not been renewed. And rationalistic poetry had brought forth the notorious imbecilities of Gottsched.

No wonder, then, that the young generation coming of age between 1770 and 1780 lost patience with rationalism and tried to erect a new civilization upon quite different concepts. Irrationalism, such as had been expounded by Hamann and Herder and also, to some degree, by Rousseau, seemed to be the demand of the age. The rationalistic reduction of everything to abstract reason was answered by a recourse to spontaneousness. Religion became mere feeling, the state became the personal creation of supermen, and art and poetry became the inimitable achievement of geniuses.

But this substitution of absolute feeling for absolute reason did not do the trick. The individual, more than ever, remained uncurbed, and the desired new order did not emerge. The end of this whole movement which is usually called the Storm and Stress movement, saw a chaos similar to the one produced by rationalism.

Obviously, a well rounded civilization could be based neither on absolute reason nor on absolute feeling. So, out of the Storm and Stress movement, there proceeded two other movements which tried to combine both rationalistic and irrationalistic features. German classicism as well as German romanticism, each in its own way, tried to achieve a synthesis out of the conflicting currents of the age. It fell to the lot of every poet around 1800, to work for such a synthesis, and Schiller, as a born dramatist, was especially well adapted to this task.

## II

In the beginning of his poetic career, Schiller appears to be the typical representative of the Storm and Stress movement. His early dramas from *The Robbers* up to *Don Carlos* evoke the pure, unadulterated feeling of the outstanding individual against the complex, cool reasoning of statesmen and men of the world. In the same way, the poems of the youthful Schiller accentuate the

intense contrast in which his independent genius found himself to the antiquated and artificial social conditions which surrounded him in the petty principality of Wuerttemberg. The poet revolts against practically everything. In the odes addressed to his early erotic ideal, Laura, Schiller soars high above reality, at once sensuous and spiritual. In other poems, he becomes ecstatic about friendship, or he dreams of the joys of Elysium. And in 1785, in his *Song to Joy*, he envisions a time when the pure emotion of love will have united all human beings. Joyous enthusiasm here is the mainspring of the universe.

But even the early Schiller can also show another face, and we do find indications that he tries to overcome the purely subjective conception of poetry characteristic of the Storm and Stress movement. In the poem *The Size of the World* (1781) he calls his spirit back from a futile trip into infinity, and in still other poems, he tries to confine himself to an objective presentation of the outside world. Such a poem is *In a Battle*, of 1781, describing wartime experiences of Schiller's father. The different style of these creations clearly shows that Schiller began to realize that the function of poetry was something more than merely to give expression to one's personal feelings regardless of the outside world.

### III

When Schiller became fully aware of this, he at once gave up all semblance of spontaneousness and delved deeply into philosophy and aesthetic theory. Schiller never was a naive realist and so his approach to a more objective form of poetry was long and indirect.

When he first tried to define the functions of art and poetry, Schiller very significantly sided with the rationalists. The ideas of Wolff's pupil Sulzer and also of Lessing figure large in an early paper (1784) on the functions of the stage. The drama here is envisioned as aiding religion and law enforcement in elevating mankind to a higher moral plane. It could, among other things, weld the Germans into a nation, and it could bring all human beings together into one great society.

The function of the poet here is narrowly didactic and even a trifle utilitarian. In the following years, however, Schiller gradually broadens his ideas, until, in the long philosophical poem *The Artists* of 1789, art no longer teaches definite ideas; it aims only to make man into a cultured being.

The poem *The Artists* still leaves a taste of rationalism. Its last traces do not vanish until the *Letters upon the Aesthetic Edu-*

cation of *Man* of 1795. Meanwhile, Schiller had become thoroughly acquainted with the philosophy of Kant, the irrationalistic aspects of which found in him a congenial interpreter.

Schiller now clearly realizes that his conception of the educational function of art and poetry stands in sharp contrast to the philosophic ideas of rationalism. For art and poetry attempt to do what rationalism has failed to do. It has, indeed, undermined the medieval state which Schiller calls the "state of nature," but it has not erected its own ideal state, the "state of reason," because it has not prepared men for it. All it has achieved, is an antagonism of one-sided individuals and of special faculties. Yet "the tension of the isolated spiritual forces may make extraordinary men; but it is only the well-tempered equilibrium of these forces that can produce happy and accomplished men." And this harmonizing function Schiller ascribes to art and poetry. In the aesthetic human being, the shortcomings of the natural individual are momentarily overcome. There is no longer a one-sided desire for reality, a mere "thing-bent," neither is there a one-sided desire for personality, a mere "form-bent." No, both are united in the "play-bent," the desire to be a living personality, which is the essential basis for beauty. It is only in this state that we feel our whole humanity. Thus art and poetry carry on the education of humankind and show us the ideal to be reached. However, it is only the ideal, and we must not confuse it with reality. Schiller warns against a too narrowly didactic conception of art and poetry. The poem *Pegasus in Harness* of the same year (1795) describes how any attempt to harness the winged steed will fail, and in the poem *The Partition of the Earth*, also of 1795, heaven, and not earth, is claimed as the poet's realm.

This broad educational conception is applied to poetry alone in the important essay *On Naïve and Sentimental Poetry* (also of 1795). Here a difference is made between two functions of poetry, though both contribute to the final aim of all art, as set forth in the *Letters*. The one function of all poetry is to give us recreation, i. e., to bring us from a tense state of mind into an ideal state of unlimited possibilities. The other function of poetry is education; but it is to be achieved not by the boundless exaltation of the usual poetic enthusiasm, but by giving us clear, realistic examples which adhere to the golden rule.

#### IV

It is from the point of view set forth in his theoretical writings, that all the poetic products of the mature Schiller must be con-

sidered. To be sure, his personal experience continued to play a great part in his poetry. But that part was an indirect one. Schiller's poetic powers now were subject to his philosophical conception of the function of the poet. His experience he uses merely as source material that he willfully shapes towards the attainment of a definite theoretical end. This is what we mean in calling Schiller a classicist. For classicism was that synthesis between the rationalistic emphasis on general poetic rules and the Storm and Stress emphasis on spontaneousness, in which the rationalistic element was the leading one. In German romanticism, the other synthesis, the irrationalistic elements were predominant.

In Schiller's mature poetry, there is very little of direct personal expression and very much of the more reflective forms of poetry.

We have, above all, a vast amount of epigrams, which in a pointed and often dialectic manner directly set forth philosophic or critical statements.

Next to the epigram, Schiller also employs other forms of poetry for an outspokenly didactic purpose. As an example, one may read the long poem *The Ideal and Life* of 1785, in which Schiller restates his entire philosophy in rich poetic imagery. One may discover a trace of the born dramatist in the fact that this poem deliberately works with sharp contrasts.

A third group of didactic poems proceeds in a less abstract way, by adducing concrete examples. Into this group belong *The Walk* of 1795, *The Eleusinian Festival* of 1798, and, finally, *The Lay of the Bell* of 1799. In this, the most popular of Schiller's didactic poems, we have a series of incidents taken from the average human life and evoked by successive stages in bell-founding. Each of them occasions some wise reflections, which, taken as a whole, give a comprehensive picture of the entire circle of civilization. As the bad example of generations of German schoolmasters has shown, such poems easily lend themselves to a narrow, utilitarian interpretation, but one should not blame Schiller for this; the unprejudiced reader even today can enjoy *The Lay of the Bell* as a poem rich in philosophical reflections and picturesque details.

Already in the poems just mentioned, the purely didactic lines tend to recede behind the realistic pictures from life. In a fourth group, the poetic pictures become all important. I refer to Schiller's narrative poems, usually called ballads, which since 1797 form the most numerous single group of his poems. Here the

story tells itself, without the addition of a long, separate explanation. The didactic stanzas in *The Cranes of Ibycus* (1797) are sung by the furies and form an integral part of the story. Similarly, *The Glove* (1797) teaches only by implication.

The inner form of most of these so-called ballads is clearly dramatic. *The Cranes of Ibycus* progresses towards a clear climax, the discovery of Ibycus' murderers. *The Ring of Polykrates* (1797) employs dramatic dialogue. No wonder then, that after 1800 Schiller more and more gave up his narrative poetry in favor of his dramas, and that these dramas, from *Wallenstein* to *William Tell*, are the most direct expression of his personality. Here, the poet has definitely overcome his early Storm and Stress subjectivism and has found the long sought road to objectivity. Lyric poetry, the character of which is always more subjective, in Schiller's last years clearly becomes a by-product. Some of his most purely lyrical verses form the opening songs of *William Tell* (1804) and do not portray a direct personal experience.

Thus we have followed Schiller the poet on his whole way from subjectivism to objectivity, and also from a utilitarian conception of poetry to a broadly educational conception. It may be said in conclusion that Schiller was one of the last and one of the finest representatives of the poetic ideal first established by the Renaissance movement of the early sixteenth century. For the last time, he tried to save the Renaissance conception, which wanted a "poeta" to be at the same time an inspiring scholar, a teacher of rhetoric, and a creative genius. By giving to this ideal the widest possible interpretation, Schiller once more let it shine in all its radiance, before it finally went down in favor of romantic subjectivism and of the aesthetic aloofness of the modern author.

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## A PRELIMINARY EXPERIMENT WITH GRADED READING MATERIAL

WE began in 1923 to inquire into the problems of teaching students how to read German. Ever since that time we have been convinced that our most urgent need is reading material meticulously graded as to difficulty. In 1927 and 1929 respectively we prepared and published two texts, graded in 27 and 30 successive steps. Each step was represented by a set of selections. These selections used only specific forms of grammar which had been previously studied in the grammar lesson bearing the same number.<sup>1</sup> Both readers were well received. They enabled the instructor to supply material which the student could read easily when he had assimilated a given lesson; they provided the necessary respite from the exacting study of form and syntax; they put into operation recently acquired forms, and prevented the student from forgetting words and word-forms before he had been given an opportunity to apply them in reading. In short, they satisfied a common-sense rule, which tells us that we learn well by practicing, and better still when our practice is well informed by theory.

Another urgent problem was to provide graded material for extensive reading. This problem offered difficulties that seemed insurmountable. Our simple thesis was that the student's success in reading ultimately depends entirely on the sum-total of pages, chapters, or books which he has read with adequate comprehension in the course of his study. Unfortunately, however, we found no way of grading with a satisfactory degree of accuracy the texts we wished to recommend for extensive reading. An indispensable, careful and detailed comparison of vocabulary, idiom, form and syntactical usage was not only a gigantic task, it was virtually impossible. And yet it had to be done, if our grading was to be accurate. For the difficulty of a given text does not depend alone on words and idioms; it depends quite as much on grammatical forms, the use of such forms, the simplicity or complexity of sentence structure, and even on the nature of thought content. Try as we would and did, we never achieved more than a rough scheme of grading into elementary, intermediate, and advanced readers. Within the elementary group of readers we did achieve

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<sup>1</sup>*Inductive Readings in German* supplemented *A Modern German Grammar*; *Lesebuch für Anfänger* supplemented *Deutsch für Anfänger*. The four texts were published by The University of Chicago Press, the former in 1927, the latter in 1930.



a rough progression in difficulty. We could say, for instance, the first reader on this list contains approximately 600 different words; the second, 1400; the third, 2000; but we had neither time nor courage to count other items equally important. Finally we came to the conclusion that it was far easier to construct reading material ourselves than to solve the problem of grading by trying to count all the various elements in texts which had already been written.

But how should this be done? The readers previously discussed represent 27 and 30 different levels of difficulty. If we were to attempt to illustrate graphically the rise of difficulty within these readers, we might draw the picture of a ladder with 27 or 30 steps leaning naturally against the roof of a house. And why in so steep a position? Because each step is represented by only a few pages, and many pages are required to make the student feel quite at home on the specific step which he reaches at a given period of time. In other words, to attain the ideal in grading we might take each of the 27 or 30 levels of difficulty and provide about 20 pages of reading material for each level.

Unfortunately this is impossible. No one can write within a very limited vocabulary and an equally limited number of grammatical forms without constantly violating the fundamental laws of a richly inflected language. It is feasible, however, to divide the problems of form and syntax into three parts and then to write an elementary part for elementary forms and usages, an intermediate part for intermediate forms and usages, and to do likewise for a more advanced level. By devoting, say, 200 pages to each part, the student would be given 600 pages of material carefully graded with regard to the whole scale of difficulties.

This task we decided to undertake. Our material was to be graded from five points of view. We were to take into consideration: (1) kind of vocabulary and, as far as the subject matter might permit, frequency of vocabulary; (2) the idiom which, though one of the student's main difficulties, is badly neglected in most of our texts; (3) the grammatical form, since all real progress firmly rests on complete comprehension of forms; (4) the sentence structure, since words and idioms may be quite familiar to the student and yet leave him at sea as to the meaning of the whole because the structure is too involved; (5) the thought content, for the simple reason that reading material of familiar content permits us to find old friends in the garb of a new language.



The five readers on the first or elementary level appeared a year ago.<sup>2</sup> They contain 200 pages of reading material graded as described above, and using together a vocabulary of 875 common words and 147 idioms. Readers 1 and 2 are written entirely in the present tense. The third one introduces the past tense, and uses the past participle sparingly. The fourth and fifth make ample use of principal parts of the most common verbs. Booklets 1 and 2 use mainly principal clauses, not avoiding, however, short dependent clauses which offer no difficulty. In booklets 3 and 4 and 5 dependent clauses are used more and more. Thus the difficulty increases slowly and almost imperceptibly.

An important feature is that each new word is repeated three to five times shortly after its first occurrence. To facilitate the study and re-reading of each page, the meanings of all key-words and idioms are given in footnotes in the first booklet; each word not so explained is found in the word list at the end of the reader. In booklets 2 to 5 each new word or idiom is explained in a footnote at its first occurrence. Vocabulary, comprehension-exercises, and *Fragen* are added at the end of each reader.

These five booklets were tried out for the first time during the fall quarter of 1933 in one of the beginning sections. The quarter was shorter than usual. There were but 42 recitation periods of 50 minutes each. The aim of the course was to introduce our students to slightly more than the first half of the elements of German grammar, to supplement this introduction as soon as possible by easy, graded reading material, and to check the result. There were 37 students in the class, of whom 7 dropped out for various reasons: football, intra and extramural activities of all sorts, heavy programs (five students each took five different subjects during the same quarter), and, above all, gainful employment, for approximately fifty per cent of all our students work from one to six hours daily to earn their living.

At the beginning of the course our students were told something like this: "You are about to start on a new venture. You are going to study German. Most of you want only a reading knowledge; some of you have more extensive aims, wishing to

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<sup>2</sup>These readers, originally published by The University of Chicago Press, and now taken over by D. C. Heath & Co., are: (1) *Allerlei*, using 500 words and 30 idioms; (2) *Fabeln*, adding 150 words and 38 idioms; (3) *Anekdoten und Erzählungen*, adding 95 words and 28 idioms; (4) *Eulenspiegel und Münchhausen*, adding 80 words and 21 idioms; (5) *Fünf berühmte Märchen*, adding 50 words and 30 idioms. Total 875 words and 147 idioms.

learn to speak and as well write. We have only three quarters at our disposal, an extremely short time to make significant progress in speaking and writing. For this reason we are going to confine ourselves to an aim which promises better success than other more ambitious aims. Our objective will be to understand German when spoken within a definitely limited vocabulary, and to read, with reasonable facility, German prose of a non-technical nature. To this end I am going to speak German to you as soon as your knowledge of words, idioms, word-forms, and phrases allows. To the same end you will read as much as you possibly can. Very soon you should be able to understand readily whatever I am able to express within your vocabulary; at the end of the year you should be able to make a creditable showing on a reading test.

"While understanding by ear and reading are the main objectives for most of us, I am anxious to do something for the few who will continue the subject in more advanced courses. When we have studied and reviewed the first grammar lesson, you may, if you want to, write short compositions, for which I shall give you specific directions. I will also give you special opportunities for extra oral exercises. In this way I hope to satisfy those who wish more than a reading knowledge.

"Before plunging into our task, just a few words about method. Our method consists of a few common-sense devices, which are based on one major assumption. We believe that we get out of our studies what we put into them, not more, not less. We all want to learn how to read German. The way to success in reading is reading. Our week-ends throughout the year will, therefore, be set aside for this purpose. We will read as much as we can; we will read as carefully as we can; because the more we have read with perfect comprehension by the end of the year, the better will be our reading ability. I shall remind you of this frequently. And now, let us plunge in."

This sort of introductory remark has one great advantage: It states the general aim precisely; it gives the student responsibilities which he needs for his own sake; it sets the class to work on the task not for the day, but for the year.

Let me first state the content of the course as a whole and then enumerate detail. We covered 18 lessons in *Deutsch für Anfänger* and read all of the five booklets, about 100 pages at home, and 100 pages more at home and in class. Students who were anxious and able to read more than this required minimum

were encouraged to do so. The work by weeks proceeded as follows:

*First and second weeks:* Careful drill on all difficult sounds, which were developed inductively from the first texts in the grammar. Lessons 1 to 4; exercises under E in writing. *Übungen* orally. Assignment over the week end: Review lessons 1 to 4.

*Third week:* Lessons 5 and 6 presented. Assigned and read in class booklet I, pp. 1-12, sometimes verifying comprehension by vocabulary exercises on pp. 39ff. Week-end assignment: Review I pp. 1-12, read pp. 13-22.

*Fourth week:* Reviewed lesson 5, presented 7 and 8. Assigned and read I, pp. 23-32. Assignment for week-end: Re-read I, pp. 1-32, and finish the booklet. Be ready for test.

*Fifth week:* Test on booklet I consisting of 50 words and idioms. Reviewed lesson 6, presented 9 and 10. Assigned and read in class three pages daily in booklet II. Week-end assignment: Re-read II, pp. 1-9, (i.e., sections 1-10) and prepare pp. 10-20 (selections 11-19).

*Sixth week:* Reviewed lesson 7, introduced lessons 11 and 12. Assigned and read II, pp. 21-29. Assignment for week-end: Re-read II, pp. 1-29; prepare pp. 30-40. Be ready for test.

*Seventh week:* Test on booklet II. Reviewed lesson 8, introduced 13 and 14. Assigned and read in class booklet III, pp. 1-9 (selections 1-8). Assignment for week-end: Re-read III, pp. 1-9, and prepare pp. 10-25 (selections 9-18).

*Eighth week:* Test on III, pp. 1-25. Reviewed lesson 9, introduced 15 and 16. Assigned and read in class III pp. 25-34. Week-end assignment: Re-read and finish booklet III. Be ready for test. Prepare booklet IV, pp. 1-15.

*Ninth week:* Test on III. Reviewed lesson 10, introduced 17 and 18. Assigned and partly read in class booklet IV, pp. 16-32. Week-end assignment: Re-read IV, pp. 1-32; finish booklet, and be ready for test on IV. Read V, pp. 1-14 (selections 1 and 2).

*Tenth week:* Test on IV. Reviewed lessons 11, 12, and 13. Assigned and finished booklet V. Assignment for the following Tuesday: Re-read V, and review lessons 14 and 15.

*Eleventh week:* Spent two days reviewing lessons 16, 17, and 18, and two days in giving the American Council Alpha Test, Form A. Only the Grammar and the Reading Test were given.

While an exact record of the class work can be produced only in the form of a stenographic transcription, this outline gives enough detail for a general idea. It should be mentioned that the exercises in the grammar up to and including section E were taken up in class, and that section E was written out at home and corrected in class the next day, so that subsequent reviews might be based on adequately corrected exercises. The *Übungen* were done in part and only orally; most of them were left for the second quarter, when they were taken up with a thorough review of lessons 1 to 18. Composition was not entirely neglected. After the fourth week a short composition of 150 to

200 words appeared on the blackboard three to four times a week, and was corrected by the class with the help of the instructor, the latter pointing out errors. The constant corrections of typical mistakes had, I am certain, an extremely beneficial effect on the students' attitude toward grammar and composition.

On the last two days of the Quarter, the American Council Alpha German Test, Form A, was given, the grammar test on one day, the reading test on the next. The result was as follows:

<i>Student</i>	<i>Grammar</i>	<i>Silent Reading</i>
1	19	25
2	18	22
3	20	22
4	16	21
5	16	20
6	24	20
7	19	20
8	19	19
9	15	19
10	17	19
11	14	19
12	17	19
13	23	18
14	19	18
15	30	18
16	11	17
17	12	17
18	15	17
19	Absent	17
20	21	17
21	20	16
22	15	16
23	7	14
24	17	14
25	14	14
26	10	12
27	14	11
28	16	11
29	16	11
30	11	8
Class Median		16.0
Class Average		16.7
Class Median		17½
Class Average		17.01

*Observations on grammar test:*

1. The class median, 16, is 1 point below the second-semester high-school norm, which is 17, and 4 points below college norm for the first semester, which is 20. Considering the shortness of the course, progress in grammar has been more than satisfactory.
2. The highest score of 30 is that of an extremely brilliant

student. It is higher than the six-semester high-school norm (29) and the four-semester college norm (27). The student had somewhat of a photographic memory; he could retain easily what he had seen but once, and, moreover, he had studied the grammar independently up to about lesson 24.

3. The lowest score, 7, is only half of the high-school norm for one semester, which is 14. This unfortunate student is one of those who, by twice or thrice as much effort and time as an average student devotes to the task, may learn how to read German.

*Observations on the reading test:*

1. The class median,  $17\frac{1}{2}$ , is half a point better than the two-year norm for high-school pupils, which is 17, and one and a half point below the five semesters norm in high-school, which is 19.

2. The class median is one and a half point below the two semester college norm, which is 19.

3. The best reader made a score of 25, which is one point better than the score of the average high-school pupil after six semesters; and only one point below the average college student after four semesters.

4. The slowest reader did not read one-fourth as well as the best. His score is 8, which equals the one semester high-school norm.

5. It is significant that 15 students scored 18 or better, 20 scored 17 or better, and 22 scored 16 or better, only 8 students scoring 14 or lower.

6. The students' vocabulary at the end of the Quarter was small as shown by the American Council Reading Test; and yet, it was relatively high considering the brief period devoted to the course. Is it safe to assume that this relatively high score was due to the large amount of reading during the first Quarter?

*Conclusion:*

The most remarkable result of the experiment was that there was no complaint about the difficulties of reading, the number of new words, of idioms, grammatical forms and sentence constructions. The students found their reading easy and pleasant.

The check on the student's comprehension was much more reliable than the control by written reports.

The result, particularly in reading, is very favorable and points strongly toward graded reading material of the nature described as a step in the proper direction.

Now that the readers on the second level have appeared, the experiment should and will be continued in the future.

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## POLITICAL REVIEWS

### FRANCE

THE position of France in the Ethiopian crisis is a trying one. The developments have been so unexpected and so dramatic that the country is at a loss to know what to think and what to do. There are liberal elements, French and Italian, always bitter against Fascism, which use this opportunity to weaken the influence of Mussolini. There are very warm supporters of the League of Nations who fear that this rejection of her authority may prove a death blow to her prestige. There are those who fear Germany, because her immediate objective is not in the Nile or the Congo but on the Rhine, the Danube and the Vistula and they know that Hitler needs little encouragement to break out anew. There are also many friends of Italy who would like to make the necessary concessions to ease her economic and social problems, and are amazed by British resistance when England could pacify Mussolini by granting economic compensations which would not prove to her so great a loss as an open conflict with an ambitious and sensitive nation might entail.

The task of Laval is now to reconcile these various tendencies and find a formula which a French majority can approve. He is eager to save the newly won and valuable friendship of Italy, but he cannot incur the enmity of Great Britain as the interests and the security of these two powers are so inextricably interwoven. Hence he has tried desperately to bring Mussolini to the acceptance of what would seem a fair compromise, which we might state as follows: Great Britain, France and Italy could be designated to help Ethiopia in the development of her economic resources and administrative reorganization but Great Britain and France would leave the main rôle to Italy. She could thus peacefully obtain nearly all the benefits that a long and costly war might secure. Only three requisites were asked: the consent of Ethiopia, which could be obtained; the maintenance of her independence in whatever territory was left to her; and the application of the principle of the open door in economic matters.

It is a great pity that, to this day, Mussolini should have rejected these proposals with indignation. The obstinacy of Mussolini, the seeming firmness of purpose of the British are felt to be pressing France toward a decision that she is most unwilling to take. The French are beginning to blame Laval for his optimism concerning ultimate Italian moderation. Laval still hopes



that even if hostilities begin in Ethiopia, Mussolini, after an initial success, will be open to negotiations.

To many France has seemed uncertain and vacillating. But who would not hesitate to bring about another world war? Laval has the tenacity characteristic of the sons of the ancient province of Auvergne and he may still win. In his addresses he has carefully avoided to offend the Italian people and at the same time he has cooperated with Great Britain in devising such measures that the preservation of peace, the salvation of the League or the limitation of the conflict may demand. If Great Britain has shown more determination it is because she is now more nervous than France concerning the ambitions of an imperial Italy. At this writing we feel that Laval, through a clear sense of realities, will succeed, with the assistance of the League, in preventing an European conflict. The alternative is too appalling to contemplate.

At home, the great task of Laval was to save the franc and to balance the budget. He acted with vigor and determination through decree-laws intended to reduce state expenditures and lower the cost of living. Riots took place, particularly in Brest, Le Havre and Toulon, but probably these disturbances are less critical than would be a continuance of the bureaucratic waste and extravagance. There is now a truce to political agitation.

In October, however, come the senatorial elections when a third of the upper house will be renewed. The most interesting question is whether Premier Laval will be re-elected. Meanwhile the whole issue seems to turn on whether or not the decree-laws with which he has tried to remedy the internal situation will give relief.

In theory his efforts are highly commendable, but the practical results have been disappointing. The goal was to overtake deficits and save the credit of the Government. Unfortunately, while expenditures were reduced, a serious falling off in revenues has caused new embarrassment. The civil servants who accepted a cut of ten per cent on the promise that the cost of living would soon be lower are bitterly complaining that, with the exception of bread, food is as high as ever. On the other hand, the farmers are in a ferment over the low prices they are getting for their wheat. The property owners are resentful of the ten per cent cut in rents imposed by the Government without sufficient compensation in the way of reduced taxes. There is plenty of political fuel in this situation.

Although the event is still seven years distant, Strasbourg and France are preparing to celebrate the 150th anniversary of the *Marseillaise*, the French national anthem, of international fame. A sort of pre-celebration, however, will be held next year, which marks the 100th anniversary of the death of Rouget de l'Isle, the French officer who wrote the words and the music of this stirring call to arms. By an accident of history, the *Marseillaise* has been misnamed. In all justice it should be called the *Chant de Strasbourg* for it was not born in Marseilles, but in the noble city on the Rhine.

A very moving spectacle, even for the cynically minded, took place this last July in Strasbourg: a spiritual crusade of French children in favor of peace. On the occasion of the Eucharistic Congress, twenty thousand boys and girls knelt on the "esplanade de Strasbourg" and prayed that Europe and the world might be spared the curse of another war. Probably, however, munition firms and dictators are deaf to the prayers of little children.

A wedding of international interest is the recent marriage of Count René de Chambrun and Marie Jose Laval, daughter of Premier Laval of France. René de Chambrun is the son of Count Charles de Chambrun, French ambassador to Rome, a descendant of General La Fayette and a nephew of the late speaker Nicholas Longworth. He holds not only French but American citizenship under an old United States law, which confers that honor upon all descendants of La Fayette.

Recently the Director of the French State Railways entered a vigorous protest against American newspaper reporting. He makes a plea for truthful as opposed to factual journalism. There is an honest, truthful reporting which refuses to be interesting at the expense of verity and which paints in the background and so permits the facts to be known in their relation. The function of News is to signalize an event, the function of Truth is to bring out facts and set them into relation with each other and make a picture of reality on which man can act. This, an excellent statement indeed but rather academic for hardened reporters.

The Louvre Museum has just received one of the richest gifts in its history—the Baron Edmond de Rothschild collection of engravings and drawings. About 20,000 engravings of the finest quality and some 7,000 equally important drawings compose this world-famous collection of a gifted connoisseur. The legacy was offered on the condition that the Louvre set up a permanent public exhibition of the collection, showing one section at a time. The

idea is to form a Museum of Engravings where pictures are not hidden away in portfolios as they are at the *Bibliothèque Nationale*.

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#### GERMANY

On June 18th a British White Paper announced the Anglo-German naval agreement, which accorded the Reich 35 per cent of the aggregate naval tonnage of the British Commonwealth. The arrival on August 22nd of the German cruiser *Königsberg* constituted the first official German naval visit to Poland.

An order of the Reichsführer of July 31st put an end to the *Stahlhelm* in the administrative district of Wiesbaden; that organization had been dissolved in West Mecklenburg on the 25th of July and on the following day throughout East Prussia. The *Stahlhelm* was prohibited by the Secret Police in the Berlin-Brandenburg, Pomeranian and East Mark regions on August 8th.

On August 2nd the decree of Dr. Hans Kerrl, the new Reich Minister for Church Affairs, establishing a Financial Department, with Nazi officials, at the administrative headquarters of the Hanoverian Lutheran Church, meant the first encroachment on this formerly intact regional Church. The Silesian Synod, the most moderate among the "Opposition Regional Synods" was broken up by the Secret Police on the seventeenth of August.

The ordinance issued on July 26th by Herr Himmler, the Head of the Secret Police and the Reich leader of the Special Nazi Guards, forbidding every activity of confessional organizations that is not purely religious in character, was seen as a retort to the Papal Nuncio's recent protest against Nazi infractions of the Concordat. An urgent appeal to German Catholics to defend their faith against the "growing number of their enemies" was read in all Roman Catholic churches in Germany on September 1st.

The anti-Semitic campaign seems to be continuing with undiminished intensity throughout Germany. On August 5th an order emanating from the Württemberg Ministry of the Interior directed the registry offices to suspend the granting of licenses for all "mixed" marriages between Aryans and Jews.

Dr. Gürtner, Reich Minister for Justice, speaking on August 19th at the International Congress on Penal Law and Prison Problems in Berlin on "The idea of justice in German and Penal

Reform" said that the future law would release German judges from being too closely bound by the text of the law. The new German criminal law was based on the principle that all behavior meriting punishment should have its just reward.

On July 26th the Ministry of Economics tightened the foreign exchange control still further by decreeing that before an import could pass the Customs a foreign exchange permit or an equivalent document would have to be produced by the importer.

It was announced on the thirteenth of August that Herr Hitler had ordered a "holiday shift adjustment" among miners, the donation of coupons for food and clothing and an inquiry into living conditions among miners' families.

The prospects for Germany's grain production for 1935 are very favorable compared with last year if we are to trust the official index on crop conditions. A new scheme of Dr. Schacht's, Germany's economic dictator, was in operation in July. By means of a forced levy on the domestic consumer, German exports are to be subsidized to help them compete with goods produced in countries with devalued currencies.

Strong disapproval of recent manifestations of anti-semitism and of anti-Church activities were expressed by Dr. Schacht in his speech at the opening of the East German Fair at Königsberg, which was given to the press in a deleted form. He deprecated the disturbances especially because of their effect abroad and referred to the fact that the German economy was closely bound up with that of the outside world.

On the 27th of August Reich Minister Dr. Frick, addressing the International Congress for the Scientific Investigation of Population Problems in Berlin pointed to the contributions made by the Nazi régime to the problems of population and racial hygiene and expressed the hope that all Western nations would in time adopt a clear racial population policy.

At the Nürnberg session of the Reichstag on September 15th a new decree law was read by General Göring which pronounced the Swastika to be the Reich's sole flag. In his Reichstag speech the Führer referred to the stealing of Memel from Germany and scored the League of Nations for legalizing the robbery. The Nazi Party Congress at Nürnberg celebrated the reintroduction of conscription in Germany. September 2nd saw the beginning of the first series of large scale military manoeuvres in Germany since the war.

GERALD M. SPRING

*University of California at Los Angeles*

## SPAIN

The coalition cabinet formed by Premier Lerroux at the end of March did not have a long enough life to accomplish much worth recording. Not being supported by any definite majority in the Cortes it fell on May 4, giving way to a cabinet formed by leaders of the Right and presided also by Sr. Lerroux. The plans announced by this cabinet, in which the leader of the Catholic forces, Sr. Gil Robles, was Minister of War, comprised the passing of a great number of laws which would destroy the work done by Socialists and other Leftists since the establishment of the Republic. The main ones were: a plan for the revision of the Constitution in many points considered radical and dangerous by the Conservatives (agrarian reform, divorce laws, private religious schools, etc.), a law to hold the press under surveillance, and an electoral law providing election of deputies to the Cortes, not by an absolute majority, but by a proportional system, not very well defined, but intended no doubt to give representation to many small conservative groups scattered throughout the land. The issue of a revision of the Constitution caused serious alarm among the Liberal groups of the nation, especially among the Socialists and other groups who took such an important part in the framing of the Magna Charta of the Republic. Week after week, and month after month, the Government saw its projects debated, revised, amended and finally voted down by the Cortes. It seemed that the policy of retrogression pursued by the Center and Right parties since December, 1933, has had the effect of arousing and uniting somewhat the scattered forces of Azaña and other Leftist leaders. Sr. Azaña, whom the Cortes refused to indict this summer in connection with the Barcelona uprising of last October, has initiated a campaign of propaganda and enlightenment in a series of political speeches delivered in key cities of Spain, and judging by the multitudes that assembled to hear him (100,000 people in Valencia alone), his prestige and leadership are again in the ascendancy.

The Conservative groups now holding power, alarmed at this turn of public opinion, initiated a counter-campaign of political speeches in important cities, delivered mainly by Sres. Gil Robles and Lerroux. And to make things safer for their policies, the Government has consistently asked and obtained from the Cortes the power to continue the suspension of constitutional guarantees. The press is still under censorship.

The Cortes adjourned at the end of July without having accom-



plished matters of great importance. All the plans of the Cabinet in regard to the reform of the Constitution have been postponed. The only measure of importance to the Conservatives approved by the Cortes (the very last day before adjournment) was the reform of the agrarian laws passed during the first days of the Republic. This was a great triumph for the Conservatives and sympathizers of the old nobility. The lands and estates taken from these titled nobles of the old regime by the New Republic to remedy social conditions shall be returned or compensation given for them to their old owners by the present government. This Rightist victory has caused many bitter feelings in all those parties who wrote the original measure in the Constitution. Many leaders and jurists voice their opinion that the measure passed by the Cortes and signed by President Alcatá Zamora is unconstitutional. No doubt we shall hear more about this point when the Cortes reopen in the fall, or sooner if an aroused mass of impoverished farmers make their voices heard throughout the nation and cause the cabinet's downfall.

As these lines are written, the news appears that the latest Lerroux Cabinet has resigned (September 20). The new Cabinet is headed by Sr. Chapaprieta, former minister of Finance in the Lerroux Cabinet.

By a decree of the Ministry of Public Instruction, powers were given to the Junta de Ampliación de Estudios of Madrid to nominate six professors who shall devote themselves fully to research, free from the task of the classroom. This step will be praised and welcomed by all interested in the progress of research in Spain.

Sres. Pio Baroja and Tomás Navarro Tomás were recently received in the Spanish Academy. Sr. Baroja's speech in this occasion was in the nature of an autobiography, which no doubt will make fascinating reading for those who love his works. Sr. Navarro Tomás discoursed on the Spanish accent or the peculiar intonation of Spanish-speaking people.

Sr. Manuel B. Cossío, a great authority on the *Greco*, a scholar of many accomplishments and a former collaborator of D. Francisco Giner de los Rios in the latter's pedagogical endeavors, died recently at the age of 78.

H. CORBATÓ

*University of California at Los Angeles*



## REVIEWS

*Language Learning. Some Reflections from Teaching Experience.* By Peter Hagboldt. (University of Chicago Press, 1935. 165 pp.)

This little book should be in the hands, and its contents in the minds, of every language teacher in the country; for it does more succinctly and cogently than any other work known to me what every language teacher needs. It sets forth once and for all, with admirable precision and clarity, the basic principles of all language learning, thereby giving the indispensable groundwork for all the disciplines of the language classroom. In so doing, the author has gone far beyond the modest implications of his subtitle, as a mere glance at his numerous footnotes will show: he has studied the extensive literature on the psychology of learning to good purpose, and his chapter headed *Psychological Principles* skims the cream of that literature and cannot but be invaluable to every teacher who reads it.

But he has not been content to give theory and precept alone. Everywhere we see evidence of the thoughtful, resourceful, and successful teacher, who does not hesitate on occasion to suggest detailed techniques whereby certain ideal results can be more effectively striven for. Illustrative sentences in French, German, and Spanish help to give the book a wider appeal and public, while at the same time they afford a broader view of the problems under consideration.

The task of the initial chapter, entitled *Basic Concepts and Problems of Language*, was the most difficult one: it is not easy to frame satisfactory and impregnable definitions and generalizations. It is here that the captious critic might most easily take issue with the author. For example, I am not satisfied with the definition of learning cited on p. 1: "a general term for the changes or processes of change induced in a living organism by experience." I doubt whether it can be maintained that "each speech sound (of a foreign language) is different from each native sound we have learned" (p. 3). The statement that "We cannot read without knowing how to pronounce the foreign sounds" (p. 5) would at least require some further definition to be proof against attack. But these are matters of secondary importance, which do not injure either the principal message of the book or the effectiveness of its transmission.

The temptation to quote is strong but must be resisted. Let me merely refer to the admirable exposition of the *Direct and Indirect Processes of Association*, in the course of which the so-called direct method is placed in its proper place and perspective; to the searching and intelligent analysis of the function and nature of method in language teaching; to the discriminating treatment of intensive and extensive reading; and lastly to the excellent procedure in Chapter IV, called *Looking Back*, in which the author reduces the discussion of the previous sections of the book to pithy, almost epigrammatic statements such as this: "Frequent use is the key to directness of comprehension as well as of expression," (p. 152).

To those teachers, young or old, who feel a desire to approach a successful colleague with the request, "I wish you would tell me how you achieve your results," this book may be cordially recommended. For here, in brief space and in clear and lucid exposition, a successful teacher of language has attempted to do just that. I think there is no language teacher, however experienced, who

cannot learn something about language learning, and hence about improving his own teaching practice, from Peter Hagboldt.

BAYARD Q. MORGAN

Stanford University

Antonio López de Vega. *Paradojas Racionales escritas en forma de diálogos . . . entre un Cortesano i un Filósofo*. Editadas con una introducción por Erasmo Buceta. (Revista de Filología Española. Anejo XXI. Madrid, 1935. xliii+138 pp.)

There are writers of the present who, when trying to revive in their works ideas and modes of expression of the past, succeed only in giving us a cold and superficial *pastiche* and, at times, a caricature of what they are trying to imitate. By contrast there are authors of past centuries who, being characteristic of their time, surprise us by their modernity. Among the latter must be placed Antonio López de Vega, author of *Paradojas Racionales*. Of this book, heretofore unpublished, Professor Buceta, of the University of California, has just brought out a very carefully made edition, preceded by an *Introducción*. The introduction begins with an account of the opinions of prominent writers and critics, from the second half of the XVIIth century to the present, concerning the personality and the writings of López de Vega. Professor Buceta gives later an exposition of what is known about the life of this author and a keen analysis of his works, rectifying, in passing, important errors of biographical data made by several renowned scholars.

After having shone not a little during his youth in the brilliant field of poetry, López de Vega, already of mature age, places himself as a spectator before the Spanish life of his period and presents to us an animated picture of it, which most of the time serves as the background or the starting point for a penetrating and mordant satire. The author of *Paradojas Racionales* and of *Heráclito i Demócrito* is a stoic of clear intelligence, somewhat cold, soft and disenchanted, at the bottom of whose mind one can discover at times sediments of bitterness. López de Vega either smiles philosophically at the Spanish life of his time or fustigates it unmercifully, when he looks at the confusion and deceptions of the life of the Court, the puerile vanities of the aristocracy, the ambitions for honors and positions which produce only discomforts, the abuses and brutalities so common in the profession of arms, the foolish tyranny to which so-called honor subjects its fanatic servants, the crooked ways that quite often lead to success in literary contentions, etc.

Because of his rationalism, his cult of natural law, his pacifism, his universalism, in opposition to the narrow conception of nationalism still so common everywhere, we must consider Antonio López de Vega as an exceptional personality for his time. Even today quite a number of his ideas—the most generous and human probably—would be considered dangerous by most of the common people and by the great majority of the dominating figures of our enlightened society, as Dr. Buceta ironically remarks when he writes in page xxxiii of his *Introducción*: "Una prueba de la ley del progreso ininterrumpido de la sociedad: lo que alcanzaba la licencia de imprimir a mediados del siglo XVII pudiese constituir materia plenamente delictiva en los comienzos del XX."

The publication of *Paradojas Racionales* is a valuable contribution made by

Dr. Buceta in the field of the literary history of Spain during the XVIIth century.

ANTONIO HERAS

*University of Southern California*

*The Modern Language Teacher's Handbook.* By Thomas Edward Oliver. (D. C. Heath and Company, 1935: vii + 706 pages.)

Dr. Thomas Edward Oliver, Professor of Romance Languages at the University of Illinois, has done an invaluable service to the teachers of modern languages with the compilation and publication of this book. It is an outgrowth and expansion of the author's bulletins, *Suggestions and References for Modern Language Teachers* (1914, 1917). The teacher will find in this work a vast store of bibliographical material in any way related to modern language teaching. A detailed description or enumeration of subjects covered would be impossible. The headings are arranged alphabetically, and the bibliographical material is grouped separately for each modern language. The contents cover a vast field of subjects, even those remotely connected with modern languages: Aims, Educational Tests, Historical Backgrounds, Methods, Realia, Dramatics, Intonation, Lodgings Abroad, Newspapers, not to speak of the most obvious, Dictionaries, Texts, Grammar Aids, Literary History, etc. The modern languages covered, besides French, German, Italian and Spanish, include Catalan, Provençal, Roumanian, Scandinavian and even Japanese. The owner of this priceless *vade mecum* will do well to examine each heading carefully, page by page, with the assurance that he will discover something of value in almost every page.

The specialist in any of the fields covered will no doubt miss certain items, or find certain subjects incomplete with an occasional error. To hope for perfection in a work of such magnitude of scope would be to suppose the author endowed with supernatural powers. The benefits to the teacher will more than compensate for whatever small deficiencies may be found. This is the kind of book that the alert teacher will do well to keep handy in his desk for all emergencies. The help and valuable suggestions found for almost every need will make of this book an inseparable companion in the classroom and in the study. No teacher who wants to keep up to date in his profession can afford to be without it.

H. CORBATÓ

*University of California at Los Angeles*

## TEXT BOOKS

### FRENCH

Pierre Corneille. *Cinna ou la Clémence d'Auguste*. Edited by Lawrence Melville Riddle. (D. Appleton-Century Company, 1934. xlv+183 pp.)

Of the four great plays written by Corneille at the height of his powers between 1637 and 1641-2 *Cinna* (1640) is probably the one least read by students. All are familiar with *Le Cid* and a considerable number read *Polyeucte*, admittedly the masterpiece. The neglect of *Cinna* is partly due to the absence, up to the present, of any really satisfactory school text. This difficulty has now been removed by Professor Riddle's excellent edition.

One rightfully expects a fine bit of work from the editor who has for years been concerned with the work of Corneille, of his predecessors and contemporaries. Expectations are fully realized. The introduction to the text is a model of its kind. The essential details about the author's life, the circumstances that led to the composition of the play, the analysis of the dramatic construction and the principles of versification are given briefly and clearly. Especially worthy of note is the editor's comparison of *Cinna* and *Hernani*. We are also given a translation of a short passage from Seneca's *De Clementia* in which Corneille found his source. The Introduction concludes with a selective bibliography giving the chronology of the works of Corneille, biographical material, criticism, literary history and 17th century stage setting. It is a complete apparatus for the study of Corneille.

The text used is the Marty-Laveaux with the customary modernization of punctuation, accentuation and the change of *oi* to *ai* in the verb endings. With the text there are included the *Épître dédicatoire* to M. de Montoron, Guez de Balzac's letter to Corneille on *Cinna* and the *Examen* from the 1660 edition of Corneille's works. The text is followed (pp. 99-125 inclusive) by a treatment of syntax in which the editor again shows himself skillful in reducing the essentials to the lowest terms. The footnotes nearly always refer to this portion of the edition. The Vocabulary is a masterly bit of work. Instead of comments and translations in the notes, all such material is placed in the vocabulary. We are thus provided with an excellent treatment of the morphology, syntax and diction of 17th century French. Professor Riddle draws chiefly upon Cayrou, Plattner and, especially, Haase. One is a bit surprised to find no reference to Brunot (*Hist. d. l. langue française*). The syntactical outline is systematic and thorough and its value is enhanced by the comparisons made with Modern French constructions. The concluding pages contain a dictionary of proper names with biographical details, all of which are valuable in this present-day ignorance of antiquity.

Professor Riddle merits both our congratulation and our gratitude for this edition of *Cinna*. To introduce Corneille to students by its aid will be a happy experience for any teacher.

H. R. BRUSH

*University of California at Los Angeles*

F. Funck-Brentano. *L'Ancien Régime*. Abridged and edited by Claude C. Spiker and Sidney L. McGee. (Henry Holt and Company, 1935. \$1.20.)

In preparing this abridged school edition of the *Ancien Régime* of M. Funck-Brentano, the editors have obviously sought to make available for American students of French history and French civilization a book worth presenting to

American readers in 1935. Though the author never attempted to write a short history of France under her kings from the Sixteenth Century to the eve of the Revolution, his presentation of the social history of the country in the course of three eventful centuries, though somewhat incomplete, is such as to show on what solid rock the monarchs of France had built up the edifice of the nation which can claim the slowest and most normal growth. The fact that every king of France was born to be a *justicier* and a national *père de famille* accounts for the work accomplished and its lasting effects.

In cutting the text to less than half its original size without altering the unity of the work, the editors have shown more than the usual respect of editors and we can only timidly regret that they left out of that excellent school edition three or five pages of chapter XI.

The vocabulary contains useful historical and biographical material carefully selected. It is preceded by a table synchronizing the dates of outstanding literary events from 1500 to 1790.

The book should prove indispensable not only as a basic textbook for courses on French civilization, but also to all students interested in the history of France as well as in the French language.

PAUL BONNET

*University of California at Los Angeles*

*The Reading Approach to French.* By H. E. Ford and R. K. Hicks. (Henry Holt and Company, 1935. xxx+355+xlx pp. \$1.48.)

This new grammar and reader combined we would classify as an experiment, a fresh adventure in the field of modern language teaching. It challenges the well-recognized paths and only a fair test in the classroom can prove its weakness or worthwhileness. The authors in their introduction do not state whether the book is intended for junior high school, senior high school, or college students, but state they have issued a teacher's manual to accompany it, containing notes and explanations and also suggestions for method in using the book. "The aim of this book is to develop direct reading power as a first step in teaching French. By reading we mean both oral and silent reading without translation; phonetic accuracy and aural comprehension are essential parts of the training." Essential features of the book are listed as follows: "1. The verb is the centre of instruction. There are copious drill exercises, which avoid the use of translation. 2. The vocabulary consists of the 556 commonest words, based on the *French Word Book*, together with a limited number of inevitable extra words. 3. Specific training in word recognition. 4. The early introduction of reading exercises. 5. The fore-question. By this device the pupil's attention is directed to essential points in the paragraph he is about to read, and is thus concentrated on ideas rather than words. This tends to establish what is known as the *direct bond*."

The book opens with a Phonetic Introduction, succinct, but technical from its very nature. Part One consists of twenty-five lessons, each containing statements of grammar rules, drill exercises (there are no English sentences to be translated into French), word-recognition exercises and a reading exercise with fore-questions. Part Two consists of readings adapted from *Le Médecin Malgré Lui*, *La Montre du Doyen*, and *Le Docteur Ox*.

It is, perhaps, in the amount and order of presentation of the grammar material that the book lends itself to criticism. Lesson One gives the infinitive and present indicative endings of the regular verbs, the present indicative in

full of *avoir, être, parler, finir, rendre*, the definite and indefinite articles and contractions with *à* and *de*. Already in Lesson IV we find rules for the use of all the demonstrative pronouns, while Lesson V takes up the relative pronouns *qui, que, lequel*, and the possessive adjectives. In addition, beginning with Lesson 2, for several lessons the present indicative of four irregular verbs is given in full. New material comes so fast that we wonder whether the student who may "read, mark, and learn" it, can also "inwardly digest it."

ARTHUR B. FORSTER

Los Angeles Junior College

Victorien Sardou. *Madame Sans-Gêne*. Edited by David C. Cabeen. (Henry Holt and Company, 1934. xiii + 168 + xlv pp.)

This edition of one of Sardou's best-known plays will be welcomed by those who enjoy sprightly comedies with interesting characters and who like to read in the original a play which has been produced in America on stage and screen. Clever, witty, independent Catherine and the historical background of the French Revolution and the Napoleonic era make a universal appeal.

Vocabulary, linguistic and historical notes are complete and scholarly. Professor Cabeen has purposely rendered the popular passages "into colloquial and informal English," avoiding the use of English slang. Although this is a commendable procedure, yet both student and teacher will find it difficult to distinguish, in the speeches of Catherine and those of her social class, between what is good standard French and what is slang, coarse, or at times vulgar.

Sardou's text reveals an attempt, not always consistent, to indicate the mute *e*'s in popular speech. Many of these omissions, however, occur also in colloquial speech of the educated classes, such as "*la rue d' l'Echelle*" and "*vous en v'nez*"; whereas "*D' la section*" and "*pour m' voir*" are not to be imitated.

Notations of slang and coarse expressions and a few pages on the use or the omission of *e caduc* in good colloquial French would add to the value of this book, which otherwise is excellently edited.

LAWRENCE M. RIDDLE

University of Southern California.

*New French Review Grammar*. By Arthur Gibbon Bovée and David Robert Carnahan. (D. C. Heath and Company, 1935. xi+217 pp. \$1.36.)

Professor Carnahan's *Short French Grammar Review* is well-known to all modern language teachers for its excellent presentation of the simple rules of French grammar, and its wealth and variety of exercises. In this new French review grammar and composition book, Professor Bovée has left the statement of the grammar rules practically unchanged and has confined himself to supplying new reading material with new exercises based thereon. This reading material has been intelligently chosen and attractively presented to give the student a fine and interesting picture of some important phases of French life. The language is not at all stilted, but is good every-day conversational French which lends itself easily to practical classroom use. Idioms are not too numerous, and are well chosen for their practicality. They are neither pepperboxed *ad. lib.*, nor do they give the appearance of being *tirés par les cheveux*. A



very good feature is that they are printed in italics and therefore catch the attention of the student.

The make-up of the book is excellent. The full-page illustrations of monuments of Paris and phases of modern French life not only add to the general attractiveness of the book, but afford extra material for conversation.

For second year work in colleges, or third year work in high schools we recommend the book most heartily.

LUCILE LENOIR

Los Angeles Junior College

## GERMAN

*Kleiner Garten*. Compiled by the late William Diamond and edited by F. H. Reinsch and C. B. Schomaker. (Henry Holt and Company, 1935. vi+103+xli pp. \$0.88.)

*Kleiner Garten* is intended as a reader for classes during the latter part of the first year of high school or the first semester of the college course. The book includes six short stories and one short play. Represented are the authors Ludwig Thoma with *Onkel Franz*, *Die Verlobung*, and *Tante Frieda*; Selma Lagerlöf with *Die heilige Nacht*; Paul Keller with *Die Wunderorgel*, and Manfred Kyber with *Auf freiem Felde* and the playlet *Der Tod und das kleine Mädchen*.

Preceding each selection is a brief biographical sketch of the author, and following it are a series of questions based on the text, topics for discussion, English exercises for translation into German, and a list of words and idioms found in the text, for which the student is to be held responsible. New words are introduced in the footnotes and translated. The vocabulary to the entire book is complete, including notes and idioms.

*Kleiner Garten* should be welcomed by teachers who are looking for interesting material of a high literary character. The alterations in the original texts are of a minor nature and do not in any way affect the original. One perceives in these stories and playlet the eternal struggle in nature, the innocence and simplicity of childhood, the roguish pranks of merry youth, and the power of religious inspiration. While each selection is a unit in itself, all the material in the book presents a harmonious whole.

*Kleiner Garten* is the last book in a series of readers, which was edited by the late William Diamond of the University of California at Los Angeles with the able assistance of his colleagues. It was Professor Diamond's ardent desire to bring before American youth studying German some of the literary gems of contemporary German literature. His textbooks have had wide adoptions in schools, colleges, and universities. Evidently they answered a need of the German classroom.

It would seem appropriate here to mention the other texts of the series, which includes *Nachlese*, a selection of twenty-five very short stories (with Frank H. Reinsch as co-editor, Holt, 1927); *Mitten im Leben*, fifteen short stories (with Bernhard A. Uhlendorf, Holt, 1928); *Lust und Leid*, five one-act plays (with Christel B. Schomaker, Holt, 1929); *Still und Bewegt*, five stories (with Selma Rosenfeld, Holt, 1932); *Knulp*, a novel by Hesse (with Christel B. Schomaker, Oxford, 1932); *Cora*, five selections from Thoma's *Lausbuben-geschichten* (with Selma Rosenfeld, Heath, 1933), and *Mario und die Tiere*,

a novel by Bonsels (with Frank H. Reinsch, Holt, 1935). Professor Reinsch collaborated on the entire series.

While *Kleiner Garten* is the last book of the series to be published, it belongs with *Cora* at the top of the list, as both these books are designed for use during the latter part of the first year in high school or first semester in college. *Nachlese* and *Knulp* are intended for the second semester, *Lust und Leid*, *Mitten im Leben*, and *Mario und die Tiere* for the third, and *Still und Bewegt* for the fourth. All these texts have been used successfully by the reviewer and his colleagues.

These eight books stand as a monument to the breadth of vision, to the deep literary insight, and to the painstaking scholarship of the late Professor Diamond. His faithful collaborators have reasons to feel proud of having contributed to this fine literary enterprise.

*Mein Erstes Deutsches Buch.* By Margaret B. Holz. (Johnson Publishing Company, 1934. xvii + 448 pp. \$1.60.)

This attractive book is designed as a grammar and reader for first year German in high schools and colleges. It contains twenty-six units, five of which form an introductory oral course. Each lesson includes a selection for reading, questions on the text, grammar inductively presented, a discussion of the grammar in English, an abundance of exercises, a poem, and a glossary explaining persons, places, and institutions mentioned in the text. The exercises are in German, with a few short ones in English.

The book also includes a large map of Germany, a Christmas play and a puppet play, a survey of phonetics, a list of idioms used in the book—in complete sentences and with English translations, a German-English vocabulary, and a summary of grammar. Here the passive and subjunctive are omitted, as they are not taught in the book. The vocabulary has a new feature, indicating the language from which the foreign words in the text are derived. The vocabulary to the poems is given in the footnotes.

It is very gratifying to note the careful choice of reading material. Each selection, whether it be the one on the German rivers or on the German village, or the story of Siegfried, is presented in simple language. This type of material is apt to add a great deal to the enlivening of language teaching. So many textbooks become antiquated over night, that the author did well to stress only those eternal values of German culture that are independent of political changes.

A list of words other than cognates or foreign words for each lesson might have proved valuable. In the first unit of the introductory course the formal address is used, while in the following three units the familiar one is used—it would have been well to give both forms in those units. In the instructions for the Lotto Game it would have been best to use the word "pupil" rather than "child". The value of numbering the poems, idioms, and exercises is doubtful.

But those are all minor points. Good taste is evident throughout. Simplicity and beauty both in appearance and contents are the two salient features of this book, and it should prove a delight for both teacher and student to use it. The book is well adapted for the first semester in college.

Dedicating her book to the young people of America, the author states that it is intended to give them "a first glimpse of the German people through the

medium of their language, their thoughts, ideals, customs, and institutions." The author will undoubtedly have succeeded well in carrying out the task which she set for herself.

MEYER KRAKOWSKI

Los Angeles Junior College

*Stories of the Rhine*, from the *Rheinsagen* of Wilhelm Schäfer. Edited by George H. Danton. (Henry Holt and Company, 1935. xviii+94+xxxiv pp. \$0.92.)

It is greatly to be welcomed that Wilhelm Schäfer has been introduced to the American student through the medium of this attractive little volume. If we grant that one of the major objectives of foreign language study is the promotion of international understanding, there is no doubt that Schäfer's *Stories of the Rhine* are well suited to serve this purpose, for to understand Schäfer is to understand the German people.

In the introduction Schäfer is aptly characterized as the guardian of his people; his efforts to combat the idol of superficiality among his countrymen and to inculcate into them the ideals of genuineness and dignity are presented sympathetically and clearly.

As to the stories themselves, I believe that this type of short narrative—they average a little over a page and a half in length—containing a maximum of action is ideal for class room use. Moreover, almost each one of these stylistic gems is bound to stimulate the student by virtue of its social and philosophical implications.

The Notes following each story are clear and dependable. The Exercises embody some features that lie aside from the trodden path and yet answer a long-felt need. Of greatest value are the word-formation exercises which are based on the derivative and compound principles. However, in an apparent endeavor to break away from the conventional "drill" exercise, some questions have been formed that are too much on the order of puzzles and are of doubtful value for home work. The very common defect of exercises causing the student to use highly individualistic or poetic forms taken from the original has not been avoided completely. . . Should the student use such expressions as "*Die Zeugen waren ihm böswollend*" (p. 32)? With the lists of idioms that are given without the English, reference to the line in the text where they occur might have insured to a greater extent a correct understanding on the part of the student.

Misprints are exceptionally rare: "*gläubig*," p. 56; "*zwischen Spaniern*," p. 66, instead of *zwischen den Spaniern*.

On the whole, this collection of Schäfer's *Stories of the Rhine* is another valuable contribution to the texts that are designed to acquaint the American student with German cultural values.

GODFREY EHRLICH

University of California at Los Angeles

## SPANISH

*Leyendas épicas de España*. Prosificación moderna de Ralph S. Boggs y Carlos Castillo. (D. C. Heath and Company, 1935. xiv+221 pp. \$1.20.)

It was a most happy idea to collect the epic legends of Spain in a modern Reader. Up to now, as the authors tell us in the Preface, these legends "have

not been readily accessible to students and teachers of Spanish and the enjoyment of them has been confined to those who were equipped with sufficient philological training to read Old Spanish." It presents in modern Spanish, but faithfully following the text of the old chronicles such legends as *Rodrigo, el último godo*, *Bernardo del Carpio*, Fernán Gonzáles' *Los Siete Infantes de Salas*, *El Cerco de Zamora*, and *El Cid*. All the charm and engaging naïveté of the epic poems and chronicles has been skillfully preserved. This book will no doubt prove invaluable not only to the students of the language but also to those lovers and students of Spanish literature who find it necessary to delve into many books to acquire a thorough knowledge of all the Spanish epic material.

This reader is well adapted to third or fourth year Spanish classes and will be cherished, because of the hypnotical presentation of the Spanish epic stories, by advanced students of literature classes and candidates for the Master's degree.

*Veinte cuentos divertidos. Lecturas literarias.* By John M. Pittaro and Alexander Green. (D. C. Heath and Company, 1935. x+187 pp. \$1.12.)

This charming collection of Spanish short stories is not just another Reader. Several outstanding features mark it as a progressive and interesting text. The large variety of stories, of which there are twenty, offer much human and typically Spanish material which should prove extremely interesting to the young student. The stories have been skillfully adapted from the original texts to conform with the Buchanan Word list, supplemented by a judicious use of cognates. The authors of the stories are the best of modern Spanish writers: the Quinteros, Taboada, Trueba, Pardo Bazán, Blasco Ibáñez, Alarcón, Palacio Valdés, etc. The best feature of the book is the vast array of pedagogical material accompanying each selection. Although the purpose of the book is to promote fast reading with enjoyment and effective comprehension, the development of vocabulary and a more practical knowledge of the language are fostered by a series of interesting exercises. Each story is followed by a list of idioms, by drills of comprehension, of synonyms, antonyms, and cognates, and by a series of creative projects. Many teachers will find the bibliography of certain books in English touching upon some point of the story the most invaluable feature of the book. These suggestions for collateral reading will yield great results in interest and appreciation of things Spanish on the part of the student.

All in all, this little reader is one of the most promising and engaging that has come into our hands.

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